

"It is natural to learn by seeing and hearing"

say W. A. Wittich and C. F. Schuller



"... pupil interest is enhanced because the sound film is a realistic way of learning, like that used in out-of-school situations. We are conscious of our everyday environment because we observe it through sight, sound and mind. A good teaching film is interesting because it presents information in a realistic manner. It is natural to learn by seeing and hearing."—Wittich, W. A. and Schuller, C. F., *Audio-Visual Materials*, second edition, New York, Harper, 1957.

Victor's new color-coded threading makes it so easy to operate

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Today's Victor Sound Projectors reflect nearly half a century's experience in solving the audio-visual problems of teachers and educationalists. For example, Victor has simplified film threading by developing the new Color-Coded threading path with only three spots to thread. The problem of showing films in hard-to-darken rooms has been met by Victor through the Hi-Lite optical system and Mark II shutter which increase screen brightness by 38 per cent. Film damage is overcome by Victor's exclusive Guardomatic Film Trips which detect trouble spots and automatically stop the

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Evaluation of Audio-Visual Aids

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A series of six filmstrips GROWTH OF THE UNITED STATES is now available to history and social science teachers in the upper grades and the junior high school. Class participation and review are encouraged by summary statements and by questions at the end of each filmstrip.

Growth of the United States

1. THE SOUTHEAST FRONTIER. 45 frames. 39 pictures.

The new frontier is opened by Daniel Boone's exploration of the Cumberland Gap. Conestoga wagons roll and hardy pioneers begin settlements in the wilderness. In time, five states are added to the original thirteen.

2. THE NORTHWEST TERRITORY. 40 frames. 34 pictures.

The Northwest Ordinance attracts settlers to the Ohio country. They face hardships and Indian attacks. Wayne's victory, new roads, and the Erie Canal lead to formation of five of the midwestern states.

3. THE LOUISIANA PURCHASE. 42 frames. 36 pictures.

Jefferson buys Louisiana from France, doubling the size of the United States. Lewis and Clark explore the land. Settlers follow to make farms and ranges from the territory. Eventually thirteen states are added to the Union.

4. THE OREGON TERRITORY. 42 frames. 36 pictures.

Explorers and fur traders give the United States a claim to the Oregon country. Whitman and other missionaries pave the way for caravans of settlers to come over the rugged Oregon Trail. From the Oregon country, three new states are formed.

5. THE TEXAS ANNEXATION. 38 frames. 33 pictures.

Trade over the Santa Fe Trail interests Americans in Texas. Mexico encourages settlement. Later Mexican policy causes the Texans to fight for independence. Texas annexation leads to the Mexican War.

6. CALIFORNIA AND THE SOUTHWEST. 45 frames. 39 pictures.

Mountain men open the way to California. Government surveys and the gold rush bring many settlers. Utah is settled by the Mormons. After the Mexican cession, progress in communication and transportation hastens settlement of the Southwest. With the formation of five new states, the national borders are completed.

George E. Vander Beke, Ph.D.

Editorial Consultant for
Audio-Visual Aids

FILM ASSOCIATES OF CALIFORNIA

10521 Santa Monica Blvd.
Los Angeles 25, Calif.

Two films are now available in a science series for the junior high school.

Geology

EARTHQUAKES AND VOLCANOES (one and one-quarter reels, color) illustrates the causes of both these phenomena and indicates the relationship between them. Through the use of animated drawings, the interior of the earth is shown, and the forces resulting in both earthquakes and volcanoes are clearly depicted. For elementary and junior high physical science classes, this film is invaluable.

ROCKS AND MINERALS (one reel, color) has already won three film festival awards for excellence in the classroom category. The film illustrates the three basically different kinds of rock and demonstrates the manner of their formation. This is one of the few American classroom films selected for screening at last year's Melbourne Film Festival.

FILMSTRIP HOUSE

347 Madison Ave.
New York 17, N. Y.

A set of six filmstrips TALES OF FAR AWAY FOLK is now available for grades two to four.

Folktales

How did peoples of other lands look long ago? How did they dress? What were their homes like? What stories do they still tell, in faraway countries?

This popular set of four has been expanded to six filmstrips to help teach appreciation of those who are different—and still so much like ourselves, in many ways.

Each tale reveals traditions of a different country, and in the colorful pictures children will see art in the style which they will learn to identify with each particular culture.

Title frame maps show the geographic setting of the stories. The stories themselves reveal that the basic qualities of character and personality taught here are implicit in the cultures of all peoples—that there is much common ground for understanding.

For the very young, the stories and the pictures have enchantment. For intermediate grades, the filmstrips also have unusual value for social studies.

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I. ROY AND THE DONKEY—A Tale from Haiti.

II. THE MAN WHO WOULDN'T WORK—A Tale from Mexico.

III. THE LOST RING—A Tale from India.

IV. THE KIDNAPPING OF SITA—A Tale from India.

V. THE WHITE ELEPHANT—A Tale from Egypt.

VI. JOHNNY AND THE GIANT—A Tale from Ireland.

THE NEW YORK TIMES

Times Square
New York 36, N. Y.

To conclude the 1957-58 series, The New York Times Filmstrips on Current Affairs take an up-to-the-minute look at Africa in the filmstrip for May, AFRICA: EXPLOSIVE CONTINENT.

Films on Africa

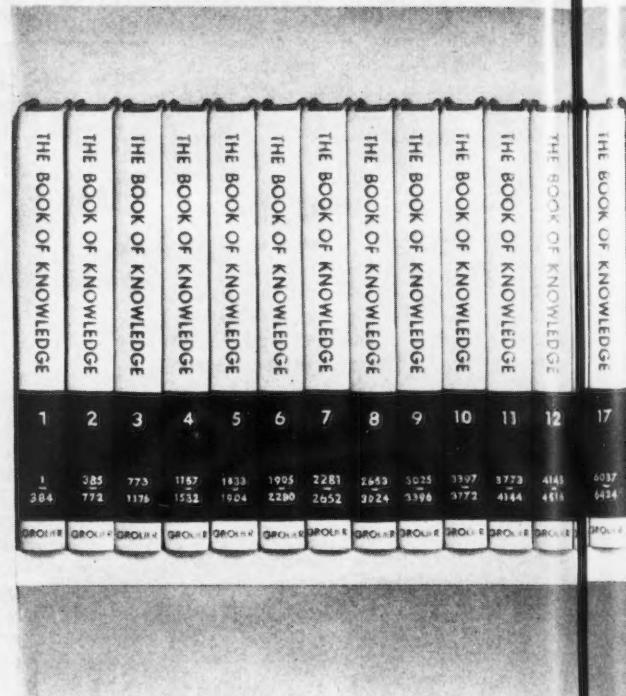
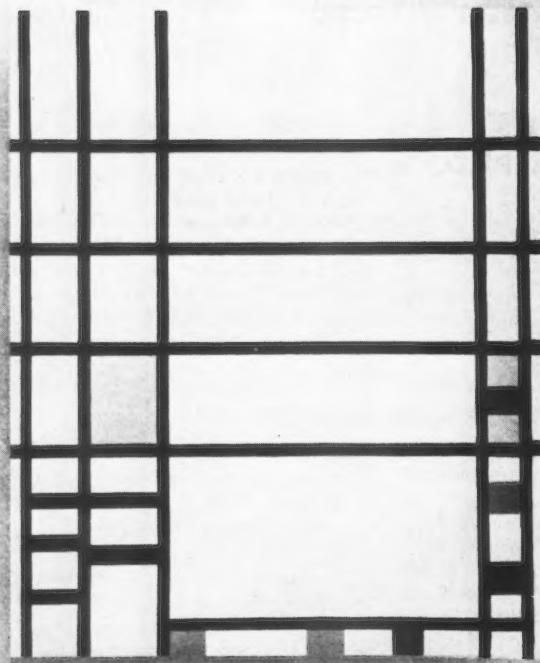
This new filmstrip on Africa takes up the impact and significance of the political and social forces surging through the continent, from Arab nationalism to the north to white supremacy in the south and the struggles of the new nations and the improving lot of the African in the rest of the continent.

In addition to focusing on new factors of the African scene, such as Russia's first foothold on the continent—in Egypt—and the ambitions of Nassar, the filmstrip develops the importance of Africa to the West, the resources of the continent, the receding pattern of colonialism and the gains won by Africans, the critical areas of disease and ignorance, tribal rivalry, and racial conflict.

AFRICA: EXPLOSIVE CONTINENT, is in 60 black and white frames, for 35mm. projectors, with graphic current and historical photographs, cartoons, maps, and charts.

Accompanying the filmstrip is a discussion manual that reproduces each frame and adds below it supplementary information for each frame. The manual also has a general introduction to the subject, discussion questions related to sections of the filmstrip, suggested activities, and suggested reading.

(Concluded on page 8)



MODERN IN CONTENT, MODERN IN FORMAT

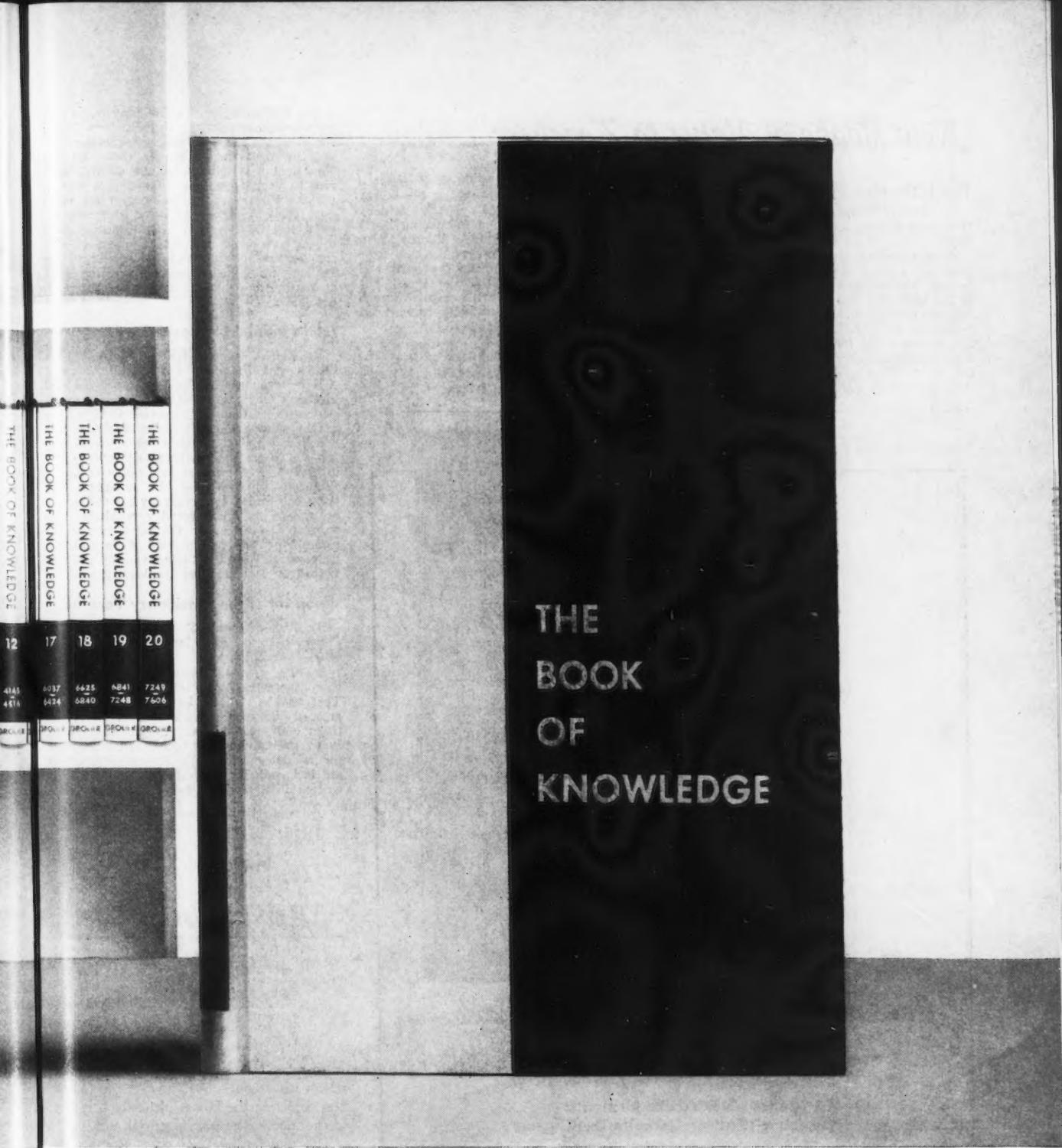
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New Books of Value to Teachers

This Is the Mass

By Henri Daniel-Rops. 160 pp., \$4.95. Hawthorn Books, New York 11, N. Y. March, 1958.

An outstanding combination of talent has produced a book which has both taste and beauty. The explanation of the Mass is clear as the book describes what the Mass is, what happens during the Mass, and what the Mass means. In his introduction, Bishop Fulton J. Sheen, who posed for more than 30 full page illustrations contained in the book, says of the Mass, "It is a drama as actual now as then, and so it will remain as long as time

and eternity endure." The book is designed as a step-by-step guide to explain the liturgy and ceremonies of the Mass as they actually take place. Special devotions for various parts of the Mass are contained here. Yousuf Karsh of Ottawa, a leading photographer, has done an excellent job of capturing the spirit and sanctity of the Sacrifice of the Mass. The book was very popular in the original French edition and has been personally commended by His Holiness Pope Pius XII.

Key to the Psalms

By Mary Perkins Ryan. Cloth, 193 pp., \$3.50. Fides Publishers, Chicago 19, Ill.

The Psalms are the perfect prayers, as they were composed by God, Himself. In searching for a way to praise Him, what better way is there than the words He chose for us? This book was written for the ordinary person, to enable comprehension and a way to use the Psalms as personal prayer for every day. The purpose of the book is to help restore the Bible as the daily spiritual food of the average layman. At the end of each chapter are the full texts of several of the Psalms, and thought provoking questions for discussing the Psalms as they relate to everyday living.

God's Infinite Love and Ours

By Robert Mageen, C.S.S.R. Cloth, 178 pp. Clonmore & Reynolds, Ltd., Dublin, Ireland.

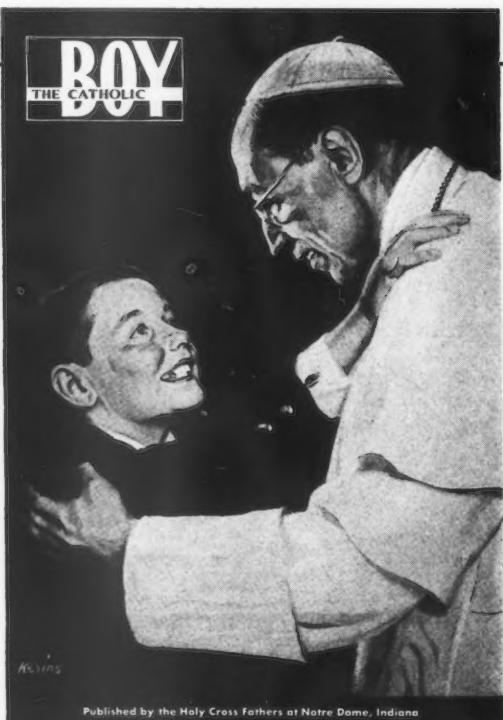
Here is an excellent aid to train the soul to accept God's love and return, to the greatest possible extent, our devotion to Him. The author describes the vastness and depth which is possible to attain for spiritual perfection. Much time is spent describing love, in order that the reader may understand and fulfill his duty to love the Almighty. The book will extend into everyday life and surely be a balm on life's everyday problems. This work is as much for the saint as for the sinner, for the person with little Catholic training, and for the person who is well advanced in understanding the love of God.

Blueprint of the Missionary Vocation

By Bishop James E. Walsh, M.M., D.D. Paper, 133 pp., \$1. Maryknoll Publications, Maryknoll, N. Y.

A study of the missionary careers and accomplishments of some latter day missionaries. The booklet shows how the missionaries grasped the requirements of their particular times and mission fields. Helpful suggestions as to the training, attitudes, and techniques for missionary Brothers, Sisters, and priests are included. This *World Horizon Report* is written in a pleasing storybook style.

(Continued on page 10)



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Audio-Visual Aids

(Concluded from page 5)

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Brandon Films, Inc., has announced the release to schools, libraries, etc., of a 16mm film depicting the Soviet plans for a rocket to the moon. The film is priced at \$30.

The film, entitled RUSSIAN ROCKET TO THE MOON, is the motion picture featured recently in picture stories in *Life* and *Time* magazines. It shows in detail the use of an unmanned baby tank, crammed with scientific instruments for the exploration of the moon's surface.

ROCKET TO THE MOON was produced under the direction of Yurie Khlebsevich, chairman of a Soviet technical committee working on radio and television guidance of rockets.

The editors of the CATHOLIC SCHOOL JOURNAL have not viewed this film.

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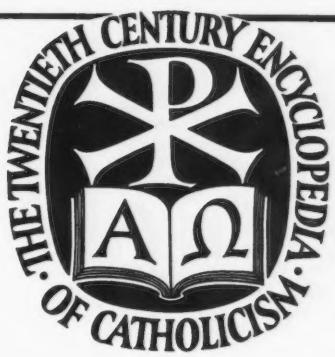
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New Books

(Continued from page 8)

Together in Marriage

By John J. Kane. Cloth, 159 pp., \$2.95. Fides Publishers, Chicago 19, Ill.

With the unity of marriage as the theme, this book sees that the most common troubles in marriage are dissected and the underlying problem, or problems, are drawn out. Most often it is not the seen problem, but the hidden problem that is the basic cause for disillusionment in marriage. The book is divided into three parts, "Getting Along Together"; "Working Together"; and "Building Together." The first part discusses the

quarrels in marriage and the causes. The second part realizes the trouble spots and how to avoid them. The third part discusses the basic habits and practices married couples can and should pursue to assure themselves of a well-adjusted marriage. The author, who is the head of the sociology department at the University of Notre Dame, is a recognized counselor on family problems and has written other books dealing with marriage from the Catholic viewpoint.

Sales Horizons

By Kenneth B. Haas and Enos C. Perry. Cloth, 414 pp., \$3.95. Prentice Hall, Inc., New York 11, N. Y.

This students' guidebook to selling presents the entire area of selling and is designed for both men and women who are interested in

selling as a career and those already in this field. The opportunities and difficulties of selling as a career are described in detail. Animated descriptions of the selling processes, personal qualities which must be possessed, and relationships important to successful careers are both interesting and absorbing. Descriptions of techniques, the tried and the true, are amply illustrated, new techniques are also here. Separate chapters are devoted to service selling and route selling. The book relates in detail how the retail store is connected with the manufacturers and middlemen in the marketing process. The department store and its inherent selling opportunities are treated fully. Three chapters are devoted to advertising and advertising and sales promotion. Questions, problems, and work material are included at the end of each chapter.

Saint John Baptist De La Salle

By Dr. W. J. Battersby. Cloth, 369 pp., \$6.50. The Macmillan Co., New York 11, N. Y.

St. John de la Salle was born to a wealthy and noble family, obtained a high Church honor, which was willed to him as was done in those days of the Church, and became a priest. He then risked being ostracized by his family and friends and accepted the humiliating dishonor of poverty to become a courageous founder of charity schools. The history of the Brothers of the Christian Schools from their origin to the time of De la Salle's death is clear and presented in a step-by-step manner. St. John de la Salle was a pioneer of the modern educational method, developed the Brothers as a means of securing wholesome teachers who would teach Christian ideals for the good of man. The author has authenticated this biography with accounts from the biographies of Dom Elie Maillefer, a Benedictine monk and the saint's nephew; Canon Bain, a good friend of De la Salle's; and Brother Bernard, the first of the biographers of De la Salle. This is a biography for the reader who is interested in the history of the saints, history of education, and the history of religious orders.

Sedes Sapientiae and the General Statutes

Prepared by the Sacred Congregation of Religious. Paper, 97 pp., \$1. Catholic University of America Press, Washington 17, D. C.

This book summarizes the apostolic constitution, *Sedes Sapientiae*, issued in 1956 by Pope Pius and promulgated by the Sacred Congregation of Religious. This is the official English text and includes, in addition to the statutes, a list of the official documents and several indexes.

Perpetual Help Daily Missal

Edited by the Redemptorist Fathers. Paper, 324 pp. Published at Perpetual Help Center, 291 East 150th St., New York 51, N. Y.

This is the first volume of a 4-volume series of daily missals intended for lay use in the United States. The arrangement is conventional and the typography is modern. The Epistles and the Gospels are taken from the Confraternity edition. It is to be hoped that a more permanent edition in cloth or leather will be made available.

Fundamental Psychiatry

By John R. Cavanagh, M.D., and James B. McGoldrick, S.J. 2nd Ed. Rev. Cloth, 655 pp., \$5.50. The Bruce Publishing Co., Milwaukee 1, Wis., 1958.

A complete manual of basic psychiatric information. Adds sections on some new psychiatric methods and a chapter on "Responsibility in Mental Disorders."

(Continued on page 16)

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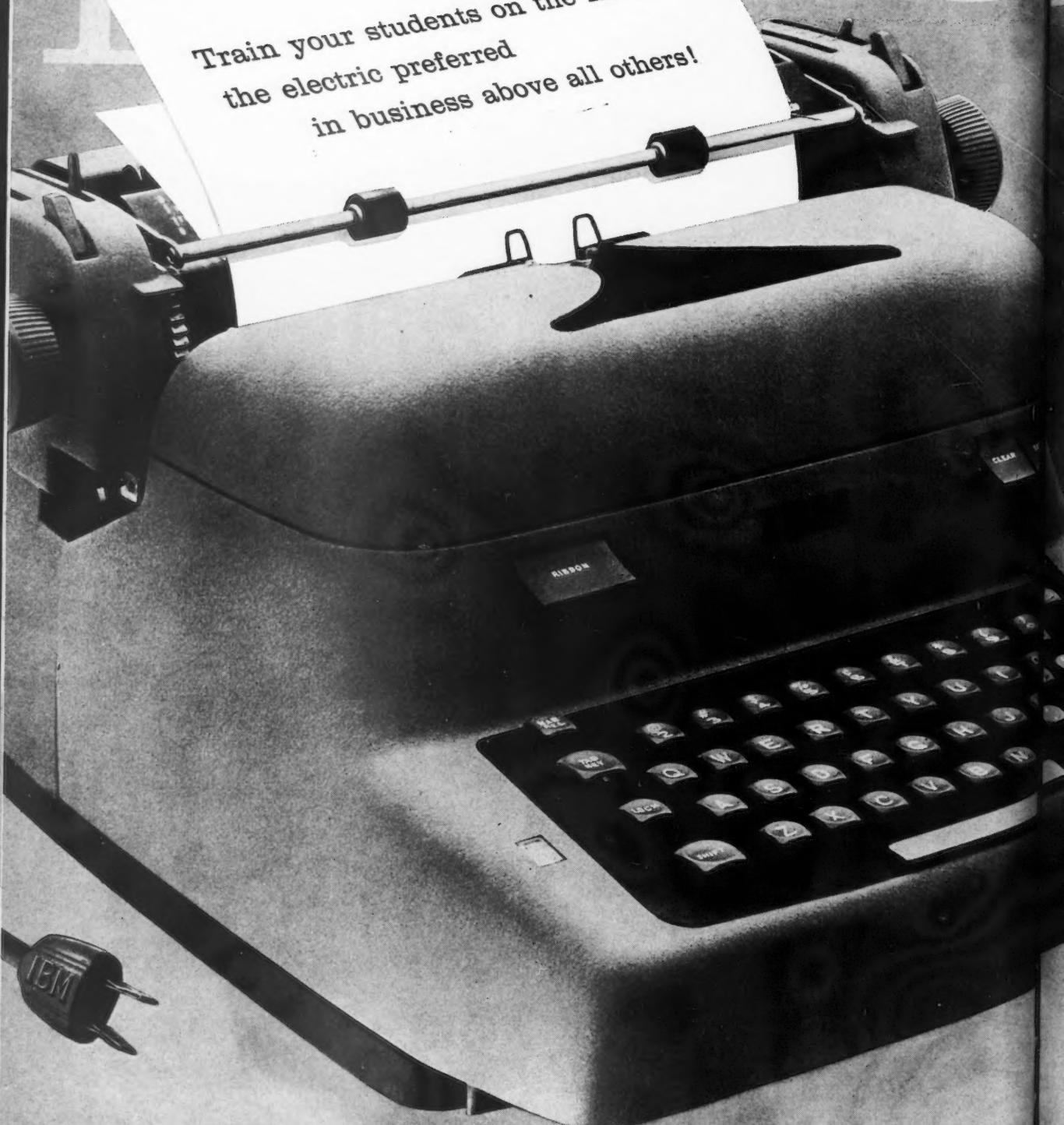


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New Books

(Continued from page 10)

Princess in Denim

By Zoa Sherburne. Cloth, 246 pp., \$2.95. William Morrow & Co., New York 16, N. Y.

A single photograph starts a young Oregon girl on a new and thrilling adventure of glamour and romance. Eden learns that more important than winning beauty titles is to be loved and respected by her family and friends.

What About War?

By Henry W. Holmes. Paper, 97 pp., 60 cents. The Civic Education Center, Tufts University, Medford 55, Mass.

Facts about peace and disarmament.

Memory

By James D. Weinland. Paper, 155 pp., \$1. Barnes & Noble, Inc., New York 3, N. Y.
How to improve your memory.

English Through Pictures

By I. A. Richards and Christine M. Gibson. Paper, 253 pp., 35 cents. Pocket Books, Inc., New York 20, N. Y.

Book two in the *English Through Pictures* series.

Living Your English

By Colton, Davis, and Hanshaw. Paper, \$1.40 each. D. C. Heath & Co., Boston 16, Mass.

The series contain four text-workbooks, *Living Your English* gr. 9, 10, & 11, 207 pp.; gr. 12, 206 pp. Students will learn correct English through the effective planning and good subject content of this series. Tests are included with each of the books.

The Development of Medieval Illumination

By Dorothy E. Miner. Paper, 20 pp., \$1. Walters Art Gallery, Baltimore, Md.

The development of medieval illumination as related to the evolution of book design. Reprinted from the *Catholic Life Annual*, 1958.

Paper Figures Based on Children's Artwork

By Anna Pauli and Margaret S. Mitzit. Paper, 102 pp., Chas. A. Bennet Co., Inc., Peoria 3, Ill.

Easy to construct paper figures are fun and yet stimulate the child's creative instincts. Figures for all occasions are presented, and, with a child's imagination, many variations will be produced.

Pope Pius and Catholic Education

Edited by Rev. Vincent A. Yzermans. Paper, 180 pp., \$1. Grail Publications, St. Meinrad, Ind.

This book provides in one carefully arranged volume practically all of the references to modern education contained in the encyclical and addresses of Pope Pius XII. The introduction analyzes the underlying philosophy of education expressed in the Pope's numerous apt and valuable statements. It is to be regretted that the terminology is not always that of American educators so that some of the fine statements of the Pope will not appeal to non-Catholic schoolmen.

(Continued on page 74)

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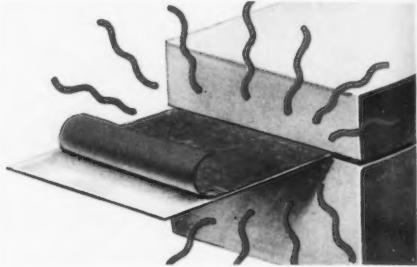
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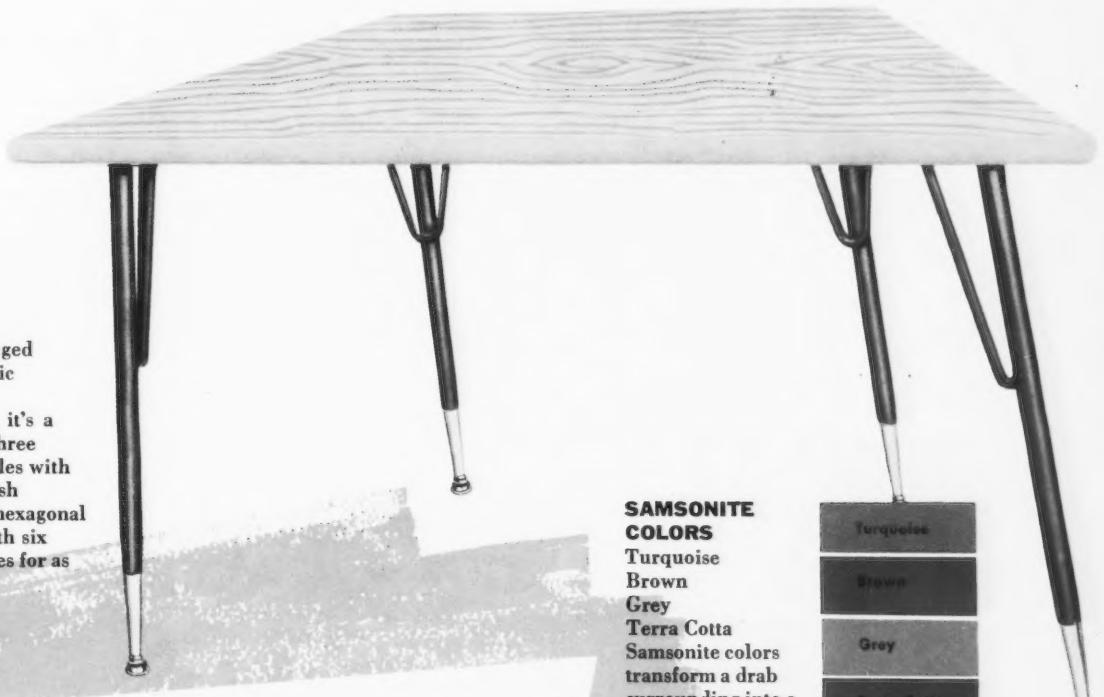


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THE CATHOLIC SCHOOL Journal

Vol. 58, No. 5

MAY, 1958

Education and the Ghetto-Conscious Catholic

Last year a running debate in the pages of *America* considered the question: What is the danger to a Catholic student's faith on the campus of a non-Catholic school? This year the educational *cause célèbre* is a priest's "disruptive influence" at Princeton. But perhaps the key question in both cases is: Why are Catholics attending non-Catholic schools? Part of the answer can be found in the attitude of Catholic parents toward Catholic education.

"We do not want our children to grow up with a ghetto mentality." This was the reason recently given by a well-known Catholic writer for sending his children, at great expense and inconvenience, to a non-Catholic school, despite the fact that a modern Catholic institution, staffed by an eminently well-qualified group of religious, was situated nearby. His statement, however, implies an inexcusable misconception as to the nature and objectives of Catholic education, misconceptions that are all too prevalent among many modern, "liberal," Catholic parents.

Obviously, there are many reasons why Catholic parents do not send their children to Catholic schools. Some parents are unable to meet the financial requirements. Others, with a frankly utilitarian outlook, see certain social advantages or prestige values in the non-Catholic school. In the first case, the situation is unfortunate; and their problem will not be solved, perhaps, until endowments bring the cost of Catholic education within reach of every Catholic family. The latter cases are still more unfortunate, since they reflect, at best, shallow thinking and, at worst, weak faith or a warped philosophy of life.

Fallacies About Education

However, a third group of parents is

**Brother Luke M. Grande,
F.S.C.**

Christian Brothers College
Memphis 4, Tenn.

much more disturbing: they are financially able to send their children to Catholic schools and they are genuinely interested in the "finest" kind of education. They are the well-to-do liberal Catholic parents. And their problem is twofold: a confusion as to what, in general, education *should be* and as to what, in particular, it *is* in a Catholic school. They are proud of their progressiveness which they identify with an ultra-tolerant attitude toward everything from manners to morals; a tolerance more suitable to a seventeenth-century uniformitarian than to a modern Catholic. Yet they are unaware, at times, of the price they pay to educate their children in this same brand of "broadmindedness," this spirit unfenced by the "ghetto mentality."

But, tragically enough, today when tolerance is a watchword, when "being broadminded" is a social virtue, and when the principle right-you-are-if-you-think-you-are excuses tampering with truth, there is a danger that truth itself will be completely lost in the shuffle of moral and intellectual relativism.

Essentially the question as to the kind of education we should give our children is part of that larger problem, much discussed these days in political as well as academic circles: What should be the relationship between one's individual freedom and his commitment to the truth.

Granted, private universities do, as Dr. Thomas P. Neill has said recently ("The

Social Function of the Intellectual," *Thought*, Summer, 1957), have a more specific commitment to the truth than do state-supported schools, a "commitment to certain articles of faith, for example, or to a certain definition of man's purpose and nature." Yet, is instilling in the mind of a student a recognition of man's true nature and purpose in life to be considered equivalent to inculcating a ghetto mentality? No Catholic educator would defend the proposition that once the Catholic student has been taught certain fundamental truths upon which his education is solidly based he has magically encompassed truth. He is not, certainly, encouraged to close his mind, because he has been provided with a viewpoint.

A ghetto mentality should be characterized by darkness, narrowness, and capacity for seeing only with distortion beyond confining limits. But Catholic principles merely provide the student with a light to see more clearly and evaluate what he sees more accurately.

Bread or Poison

"On the other hand," protests the proponent of state education, "in a non-Catholic school the student will be exposed to all sides of a question and, having examined it in many lights and weighed his findings, will arrive at an unbiased answer." Such an objection is naïve, as well as dangerous; for the very concept of education is one of leading. It seems highly important, therefore, that we should know who is leading our students and toward what. That a teacher is at a non-Catholic school does not insure that his teaching will be unbiased nor, even if it is, that the student's choices will be wise. Wisdom, after all, is the student's goal, not his

qualification for beginning his studies.

Perhaps, allowing him to choose his own poison may be considered a laudable objective in some circles, but in a Catholic philosophy of education it is considered more profitable to teach him to recognize poison for what it is and to reject it. Mere ability to choose between good and evil, as Thomas Merton says in *Seeds of Contemplation*, is "the lowest limit of freedom and the only thing that is free about it is the fact that we can still choose good." In the Catholic university the student is not blinded to alternatives, rather he is guided in his choice of the good.

Students Not Scholars

Students are not notorious for impeccable taste nor infallible judgment. To suggest that they be exposed to error and to truth and left to choose between them is as ridiculous as it would be to offer the alternatives of candy and milk to a child and then to allow him to draw up his own diet. For example, to expose our untrained youth without some guide to a subtle masterpiece that has, in the history of ideas, been successful in diverting whole masses of intelligent men into error is to expect of him a performance of intellect that is considerably beyond his capacity as an unformed and uninformed student.

Nevertheless, a Catholic school does not forever feed intellectual pabulum to its students nor does it gloss over the controversial idea or heretical book, but there must be an order in the students' diet if they are not to develop spiritual or intellectual ulcers. The Catholic university, moreover, has nothing to fear from truth nor has it ever given evidence that it is afraid of presenting the facts. This shibboleth should be re-examined.

It is much more common for pious Catholic students, prepared for a Catholic college by faulty knowledge of what goes on there, to be shocked by the directness with which their teachers pursue the truth than to feel that history, literature, or science is being rewritten in order to cage them into a narrow system. And if the Catholic school were to attempt such bondage, it would not be Catholic, nor could it be faithful to its highest mission, which Pius XII, in his letter on the *Function of the University*, declared to be "that of giving to young minds a respect for truth, and of guiding them to independent lines of thought, indispensable to their intellectual maturity."

What Is Freedom?

The much vaunted freedom in education, therefore, is not an absolute. Freedom is not a magic word, an end in itself. It is

MINDREADER

When every day I go before
My class, and start to teach once
more,

I sense tremendous mystery
In every face that looks at me.
In every name upon the roll
I summon an immortal soul —
One that on Judgment Day will
stand
At God's right, or at God's left hand;
And each is mine to form and mold
For future glories manifold.

I cannot guess the thoughts that pass
Behind the face of lad and lass.
One thing alone I think I see
In every eye that looks at me.
The words I seem to read are these:
"Don't give us any homework,
please!"

— Sister M. Albertina, C.D.P.

a means to an end, the end being the perfection of man as man. The ultimate question concerning freedom, therefore, is freedom for what?

In a Christian philosophy of education, man, the image of God, but fallen from grace and redeemed by Christ, endeavors to reintegrate his personality. When man learns to consider things in relation to God and his last end, then that man is being educated. Education, therefore, guides the student in the exercise of true freedom.

Eventually, we have come back to this "medieval" concept of education. But can the Catholic parent deny that this concept of education is still valid? It does not deny the necessity and value of pursuing research, of opening new areas of scientific or philosophic investigation; it merely places the pursuit of knowledge in the perspective of time and eternity where it belongs, a perspective appropriate to man who is both spirit and matter.

A Catholic philosophy of education is essentially realistic, based first upon the assumption that there is such a thing as knowable truth. This truth, of course, can be had only, as Robert J. Slavin says in his essay "The Thomistic Concept of Education" (*Essays in Thomism*, Sheed and Ward, 1942), "by the constant, persistent labor of the human mind making an objective trek into the world of reality."

Body, Mind, Soul

But, beyond the development of natural faculties, the Catholic student in a Catholic school is drawn on to perfect the moral virtues. To feed the body and starve the soul is to create a monster; to develop

the intellectual virtues and ignore the moral virtues is again to create a monster. Pius XI, in the great encyclical letter *The Christian Education of Youth*, suggests the Catholic balance of true education:

"The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops them and perfects them, by co-ordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal."

The ghetto label has been for too long facilely pasted on Catholic education and for too long, passively and in a spirit of long-suffering, been accepted by Catholic educators. Perhaps it is time to rebut the charge, if only in defense of many of our lost Catholic students, and to apply the label rather to a system of education which narrowly and mistakenly considers education by the light of the inconstant moon and not by that of the eternal son.

More than a hundred years ago Newman in his *Idea of a University* pointed out that the liberal knowledge of the humanist concurs with Christianity in a certain way and then diverges from it and, consequently, "proves sometimes its servile ally, sometimes, from its very resemblance to it, an insidious and dangerous foe." He concludes that "If the Catholic Faith is true, a University cannot exist externally to the Catholic pale, for it cannot teach Universal Knowledge if it does not teach Catholic theology."

If Newman is right, it would seem that only in a Catholic university can a student hope to find a philosophy of education that will result in his attaining the breadth of outlook that develops truly liberal thinking and that precludes the narrowness of a ghetto mentality.

If Catholic parents believe that the Catholic Faith is true, they will realize that revelation must play its part in the student's progress toward truth. A merely philosophical theory of life and conduct cannot take the place of a vision of life that takes revelation into account.

When the Holy Father places our chief hope in the schools of Christian culture, old and new, where such a school assigns "in its zeal for truth the correct place in its program to natural science and metaphysics, mind and heart, past and present, reason and revelation" (Pius XII, *Education and Naturalism*) — at such a time, it would be well to re-evaluate the clichés concerning ghetto education, as well as our own thinking on the kind of education we desire for our children and, hence, on the type of university to which we send them.

Films in Teaching Speech

Puzzled by Tommy's first words, the teacher took a clue from his last and tried to translate, "Da gaug bout an' da tat twimed da tee."

"I like your sentence," she began, "but what did you say *climbed the tree?*"

"Da tat did," he answered somewhat uncertainly with the triumph in his eyes fading.

"You mean *cat . . . k-k-k-k cat!*"

"T-t-t-tat," he echoed.

"No, Tommy, *cat*," she repeated patiently.

"*Tat's* what I did say . . . *Tat!*" he answered indignantly in his teacher's *why-don't-you-listen* voice.

Sister Joan sighed in reply. With her room spilling twenty other potential Tommies, how could she possibly train their little tongues to articulate correctly?

Many outgrew their bad speech habits as they matured; yet reading, spelling, and social adjustment had suffered in the meantime. She recalled Mary who in seventh grade was still saying, "Pleath may I leave early; here ith my ekthcuth." There were others, too, who had not outgrown the speech defects of the primary grades.

David, now a senior in high school, had come yesterday to talk to her about his little brother Ricky. She recalled how David had stood awkwardly before her, struggling with words and silence.

"A-a-a-aaI just can't understand why Rick's staaaaarting toooo ssssstutter like mmme. M-mmom says its mmmmy fault. A-a-a-a I trrry not to. M-mmmaybe you could tell mmme how a-a-a- I can s-s-s-stop sstuttering."

She remembered her frustrating helplessness. She didn't know. Were she in a public school, she might have referred both David and Ricky to the speech therapist; or were they in a public school, or a system where speech therapy was part of the health program, speech correction would have been offered. An indignant mother's words still rang in her ears.

"Do you mean to tell me my child has to go through life handicapped because I am sending him to a Catholic school?"

At the last National Convention of the American Speech and Hearing Association

Sister M. Pierre, O.P.

Dominican College
Racine, Wis.

in Cincinnati, the problem of speech correction in private schools was discussed in special sectional meetings for the first time.

Until therapists can be trained and until states recognize for certification experience gained in approved private schools, the burden of speech correction will continue to rest upon the classroom teachers, many of whom have not had even an introductory course in speech correction during their professional training. How then can teachers-in-service meet a situation that is becoming increasingly serious as the communication arts become more important?

Use Motion Pictures

The tremendous versatility of the motion picture as a vehicle of knowledge conveyed by the judicious blending of motion, words, color, music, and graphic photography makes it an ideal tool to be sharpened for a new use as an instrument in speech correction.

After three decades, most educators have been persuaded of its value, although unfortunately some administrators unfamiliar with the wealth of available materials, are still not convinced. The power of the motion picture to produce indelible impressions can hardly be questioned after the armed forces' successful use of the motion picture in training men effectively.

The experiments of Loyola University in the educational possibilities of subliminal projection may someday prove of inestimable value to the brain-injured. If universities, colleges, classroom teachers, and parents would have some "brainstorming" sessions on the use of the motion picture as a means to help solve the pressing problem of speech correction, they could yield some creative thinking on the too-long-neglected fourth "R" *Remedial Speech*.

The motion picture is not limited by the size of the TV screen nor by boundaries of time. It can be shown at the

teacher's convenience. At Parent-Teachers' meetings, it can present the thought of the best men in the field for a better understanding of methods of treatment. Children with speech defects suffer more from the ignorance of adults, as well as their peers, than is realized. Those who have no speech defects need to understand those who do.

"George, aren't you glad to be home again?" a visitor asked the ten-year-old lad who had just returned after three years of speech therapy in the university clinic of a neighboring state where he had lived in a foster home while attending the public school from which he had been released to attend the clinic for therapy every day.

His had been a case of severely delayed speech. Now he was articulate, but one had to listen carefully to understand him. When he got excited, he was unintelligible.

"I'd rather be in Iowa; the kids don't tease you there," he replied sadly.

If George's classmate could see some of the excellent movies made by the University of Iowa's Speech and Hearing Clinic under the direction of Dr. Wendell Johnson, they would have a new kind of respect for those who labor to overcome speech handicaps. It is true that films made by speech clinics may not have all the technical quality of the professional, but they have a compensating reality.

Helpful Films

The sources of such motion pictures are many. At the "Film Theatre" of the American Speech and Hearing Association the following were shown:

New Born—Strike One: Produced by the radio and television department, University of Kansas. (Cleft palate rehabilitation from the parents' point of view)

Their First Teachers: Produced by the City College of New York. Shows effects of parental understanding on personal adjustment and maturation of children and relates role of parents to development of speech defects. Available through Psychological Cinema Register, Pennsylvania State University, University Park, Pa.

Diagnosis and Treatment of Deafness in Children: The Search CBS TV Show. Filmed at the Johns Hopkins Hospital. Available through Dr. Paul Moore, department 18 East 41 St., New York 17, N. Y.

Larynx and Voice: Designed primarily

for instruction in speech correction classes and for laryngologists. Produced by Paul Moore, Ph.D. and Hand von Leden, M.D. Available through Dr. Paul Moore, department of otolaryngology, Northwestern University, Medical School, Chicago, Ill.

Reach Into Silence: A film distributed by the John Tracy Clinic designed to recruit teachers of the deaf. Produced by the University of Southern California. Available through the John Tracy Clinic, 806 West Adams Blvd., Los Angeles 7, Calif.

You and Your Ears: The film is primarily aimed at elementary school health and science classes. Teacher's guide is available for use with film. Available through Walt Disney Productions, 2400 West Alameda Ave., Burbank, Calif.

The Joy of Listening: Produced by the Hearing Conservation section of the Michigan Department of Health. Available through Courtney D. Osborn Hearing Conservation, Michigan Department of Health, Lansing 4, Mich.

Noise and Hearing: Produced by school of medicine and the graduate school of public health, University of Pittsburgh. Available from Mine and Safety Appliances Company, 201 N. Braddock Ave., Pittsburgh 8, Pa.

Medical Aspects of High Intensity Noise—Ear Defense: Available through Commandant, Fourth Naval District, Attention: Assistant for Information, U. S. Naval Base, Philadelphia, Pa.

Résumé

The University of Wisconsin Extension Division of the Bureau of Audio-Visual Instruction, 1312 West Johnson St., Madison 6, Wis., puts out a quick reference list of about 50 films in the field of speech.

The 1958 catalog of the National Educational Television Film Service lists and describes films available on a rental basis. A copy may be requested from the Indiana University, Division of University Extension, Bloomington, Ind.

A letter to a library film source in your own state may bring you information that will meet your particular needs.

Source in States

Alabama: University of Alabama, Box 1991, University, Ala.

Alabama Film Library, State Department of Health, 519 Dexter Avenue, Montgomery, Ala.

Arizona: University of Arizona, Visual Aids Bureau, Tucson, Ariz.

Arkansas: Arkansas State Teachers College, Normal Station, Conway, Ark.

California: University of California University Extension, Berkeley 4, or Los Angeles 24, Calif.

University of Southern California, Audio-Visual Service Department of Cinema 3518 University Ave., Los Angeles 7, Calif.

Bureau of Health Education, State Department of Public Health, 760 Market St., Room 521, San Francisco 2, Calif.

Children's Productions, P.O. 113, Palo Alto, Calif.

Los Angeles Public Library, Los Angeles, Calif.



When I see and hear at the same time I learn better. Supplement films with talking books.

Long Beach Public Library, Long Beach, Calif.

Colorado: University of Colorado, Bureau of Audio-Visual Aids Instruction, Boulder, Colo.

University of Denver, Creative Graphics, 1445 Cleveland Place, Denver 2, Colo.

Public Health Education Section, State Department of Public Health, 161 Colorado Building, Denver 2, Colo.

Fort Collins Public Library, Fort Collins, Colo.

Connecticut: Bureau of Public Health Information, State Department of Health, Room 342, State Office Building, Hartford, Conn.

Russell Library, Middleton, Conn.

Delaware: Film Library, State Board of Health, Dover, Del.

District of Columbia: Visual Aids Division, Veterans Administration, Washington 25, D. C. Volta Bureau, 1537—35th Street N.W., Washington 7, D. C.

Public Library Film Center, 915—12th Street N.W., Washington, D. C.

Florida: Film Library, Division of Health Information, State Board of Health, Jacksonville, Fla.

Georgia: University of Georgia, Division of General Extension, Old College, Athens, Ga.

Illinois: Southern Illinois University, Audio-Visual Aids Service, Carbondale, Ill.

University of Illinois, Visual Aids Service, Champaign, Ill.

Bureau of Public Health Education, Illinois Department of Public Health, 301½ East Monroe St., Springfield, Ill.

National Society for Crippled Children and Adults, Inc., 11 South La Salle Street, Chicago, Ill.

American Library Association, 50 E. Huron Street, Chicago, Ill.

Evanston Public Library, Evanston, Ill.

Peoria Public Library, Peoria, Ill.

Indiana: Indiana University Audio-Visual Center, Bloomington, Ind.

Public Library, Gary, Ind.

Iowa: Iowa State College Visual Instruction Services, Ames, Iowa.

University of Iowa Extension Division, Iowa City, Iowa.

Kansas: University of Kansas, Bureau of Visual Instruction, University Extension, Lawrence, Kans.

Kentucky: Free Public Library, Louisville, Ky.

Maine: University of Maine Audio-Visual Service, South Stevens Hall, Orono, Me.

Maryland: Enoch Pratt Free Library, Baltimore, Md.

Massachusetts: Public Library, Boston, Mass.

Michigan: University of Michigan, Audio-Visual Education Center, 4028 Administration Building, Ann Arbor, Mich.

Department of Oral Surgery, University of Michigan.

Detroit Public Schools, Audio-Visual Department, 453 Stimson Ave., Detroit 1, Mich.

Dearborn Public Library, Dearborn, Mich.

Detroit Public Library, Detroit, Mich.

Kalamazoo Public Library, Kalamazoo, Mich.

Missouri: University of Missouri, Visual Education Department, Adult Education and Extension Service, 23 Jesse Hall, Columbia, Mo.

Missouri State Library, State Office Building.

Public Library, St. Louis, Mo.

Minnesota: University of Minnesota, Speech Clinic, Minneapolis 14, Minn.; also Audio-Visual Extension Service, 230 Northrop Auditorium.

Nebraska: University of Omaha, Bureau of Teaching Aids, Omaha, Neb.

New Hampshire: University of New Hampshire Audio-Visual Center, Hewitt Hall, Durham, N. H.

New York: Columbia University Film Library, 41 W. 117 St., New York, N. Y.

Teachers College, Columbia University, Bureau of Publications, 525 W. 120 St., New York 27, N. Y.

Hearing and Speech Center, Syracuse University, 817 University Ave., Syracuse 10, N. Y.

New York State Health Department, Albany, N. Y.

Rochester Public Library, Rochester, N. Y.

North Carolina: University of North Carolina, Bureau of Visual Instruction, Swain Hall, Chapel Hill, N. C.

Ohio: Cleveland Hearing and Speech Center, 11206 Euclid Avenue, Cleveland 6, Ohio.

Ohio State Department of Public Welfare, Mental Hygiene Information Service, Columbus, Ohio.

Ohio Slide and Film Exchange, Department of Education, Columbus, Ohio.

Ohio State University, Bureau of Public Relations, Columbus, Ohio; also Speech Department.

Public Libraries at Akron, Cincinnati, Cleveland, Loraine, Toledo, and Youngstown, Ohio.

Oregon: University of Oregon, E. C. Brown Trust, 220 S.W. Adler St., Portland, Ore.

Washington: University of Washington, Instructional Materials Center, Adult Education Division, 401 Administration Building, Seattle 5, Wash.

Bureau of Visual Teaching, Washington State College, Pullman, Wash.

Central Washington College of Education, Office of Visual Education, Ellensburg, Wash.

Public Library, Seattle, Wash.

Oklahoma: University of Oklahoma, Department of Audio-Visual Education, Extension Division, Norman, Okla.

State Division of Public Education, Department of Health, 3400 North Eastern, Oklahoma City 5, Okla.

Oklahoma City Library.

Pennsylvania: Pennsylvania State College, Audio-Visual Aids Library, State College, Pennsylvania, also Psychological Cinema Register.

Utah: University of Utah, Extension Division, Salt Lake City 1, Utah.

Virginia: University of Virginia, Bureau of Teaching Materials, Extension Division Box 1487, University Station, Charlottesville, Va.

Vermont: University of Vermont, Vermont Film Library, Robert Hall Fleming Museum, Burlington, Vt.

West Virginia: State Department of Health, Charleston 5, W. Va.

Wisconsin: University of Wisconsin, Bureau of Visual Instruction, University Extension Division, Madison 6, Wis.

Film Library, State Board of Health, Madison 2, Wis.

Milwaukee Public Museum, Milwaukee, Wis. Public Libraries at Fort Atkinson, La Crosse, Racine, and Sheboygan, Wis.

Résumé

Repeated requests to film libraries for speech correction films will be a stimulating factor for the production of newer and better films to meet your needs. Though the present supply is limited, there is a wealth of material for in-service-teacher-training films for speech correction to start you in a challenging new field. If you don't find what you want *keep asking!*

Note: Dominican College Speech Clinic will be pleased to learn of any films you may have produced that would be a contribution to this need for films to help the classroom teacher in speech correction.

for five years at St. Scholastica's Academy, Covington, La. In designing her "electronic classroom" she needed technical assistance, which she obtained from an enthusiastic co-worker, Ray N. Toups, senior electronic engineer at Radio Station WWL of Loyola University in New Orleans. Sister says: "Whatever improvements modern technology may add to electronic teaching, educators will always owe a debt of gratitude to the pioneer of tape-teaching technician — Ray N. Toups."

At the present time the headquarters of Sister Theresa's research and experimentation are in a model school building on the campus of Mt. St. Scholastica College at Atchison, Kans., and there are co-operating centers at St. Scholastica Academy, the pilot school, at Covington, La.; Mater Dolorosa School, New Orleans, La.; Cathedral School, Lafayette, La.; De la Salle Normal Schools and Junior Novitiate of Brothers of the Christian Schools, Lafayette, La.; Our Lady of Fatima School, Lafayette, La.; Immaculate Conception School, Grand Prairie, Tex.; St. Joseph Cathedral School, St. Joseph, Mo.

A Foundation Grant

To finance the project until June, 1959, Mt. St. Scholastica College at Atchison, Kans., has received a grant of \$40,000 from the Fund for the Advancement of Education of the Ford Foundation. A considerable portion of this sum will be applied to a Tape Teaching Workshop to be held at the college this summer.

Arrangements for the observation of individualized tape instruction may be made through the co-ordinator, Sister M. Theresa, O.S.B., Mt. St. Scholastica College, Atchison, Kans.

Tape Teaching Technique Provides Individual Instruction

Sister M. Theresa Brentano, O.S.B., professor of English at Mt. St. Scholastica College, Atchison, Kans., seeking ways and means of dealing with teacher shortage and overcrowded classrooms, has devised a tape teaching technique that may revolutionize classrooms. The story of Sister Theresa's method and its development is outlined in a brochure issued from the New York offices of Chas. B. Coates & Co., Inc., consultants to the college.

Sister Theresa says in discussing her techniques:

"With the advent of tape teaching on a three-level plan of instruction, educators find a solution for their insistent need — a differentiated curriculum adapted to diverse abilities. Through simultaneous individualized tape teaching, the fast-learning students may advance to the extent of their abilities. At the same time the whole student group may learn to live together by studying in the same school and with companions of their own age."

The Technique

This technique uses tape-recorded lessons as a basic part of the regular procedure, with an intercommunication system between teacher and pupils. The teacher's desk is equipped with a panel for broadcasting three or four separate recordings simultaneously. The pupils have headphones by which each one may listen to the recording of his particular level. In the simpler arrangement of the system, these headphones are on the pupils' desks. In a more highly developed system the phones are in individual booths, where a pupil can listen to the recording assigned

to him and also converse with the teacher over the "intercom." With this arrangement, two pupils in one booth may help each other in spelling or language and the teacher may, whenever she wishes, listen to their lesson or conversation and give them assistance.

The Beginning

Sister Theresa began her development of this technique and experimented with it

The Challenge of Television

A report by Lois M. Lunz of the editorial staff of the Catholic School Journal

"The Challenge of Television to the Classroom, the Artist and the Home" was considered by a panel of experts at the spring institute of the Milwaukee County Radio and Television Council, held at the University of Wisconsin-Milwaukee, March 31.

Marshall McLuhan, professor of English literature at the University of Toronto, and the first educator in Canada to use educational television, contrasted the educational impact of "the still image of the printed word" with a television script.

"The problem of relating a word to an image is more exact in television than in any other medium," he stated. "Television differs from the movie or the photograph, in that it is a scrabble, a finger-painting medium." Quick impressions and responses are aroused in the viewer, so that his "habits of attention are now being challenged by a new pattern of attention, much more influential than printing in its consequences on the human mind."

"The classroom was created by a book, by the availability of exactly repeatable information," he said. "Television annihilates the classroom. Television makes the classroom translucent, so that its actual dimensions become worldwide."

"Today children are possessed of so vast a store of information that education must help them know what to do with it. Formerly the classroom disseminated information," he remarked. "To ask if television can do the work of a classroom for 200 students, is like asking if the automobile can do the work of a horse," he commented. "Television does so much more. You cannot hold it back."

TV Can Be New Art Medium

Speaking for the artist was Andre Girard, the distinguished French artist who did the dramatic illustrations for Paul Claudel's poem, "The Way of the Cross" for the Catholic-sponsored CBS television show, "Look Up and Live."

"Television is a field full of possibility to the artist," he affirmed. "The television camera is more sensitive, it gives more impressions, it shows both quality and defects. As an art form, television demands concentration, strength, and intensity in a picture. The slightest defect is obvious."

Girard preferred movies to television for teaching art appreciation because of the limitations of the electronic medium, such as size of the screen. "The picture is re-

stricted in dimension, form, and intensity," he stated. He thinks that the artist is both challenged and hampered by the fact that a fixed television image begins to be boring to a viewer after only a two-second exposure.

"An educator has said that television is changing children from irresistible forces into immovable objects," quoted Mrs. Wyeth Jones, "but the description is not amusing if it applies to one's own children." Mrs. Jones, a housewife and mother, directs the Children's Art Program, a series of creative art classes for children aged five to 18, and also moderates a television panel show on "Art in Milwaukee."

She urged the teachers, librarians, and clubwomen in the audience to publicize outstanding television schedules, to let program directors know of their likes and dislikes, not only by opposing a poor program, but by praising the good programs. Teachers and parents should discuss programs with young viewers, she advised, to help them become more selective in their viewing. It is most important, she believes, to develop outside creative talents and interests in children so they will make a wise use of their leisure time.

S.J., who discussed certain aspects of science which teachers in the grades should know and teach. As head of the university's department of physics, and instigator of the annual Southeast Wisconsin science fair, the speaker was well qualified to talk on this currently emphasized phase of teacher education. The center's science exhibit supplied concrete illustrations for Father Frederick's discussion of otherwise abstract principles of teaching science. The event made a definite contribution to the professional competence of the student teachers who managed it as well as to their guests.

A Counselor in Charge

Dr. Clark strongly feels that if a teaching materials center is merely a repository for teaching materials, it falls far short of achieving its greatest potential. Not only must it make available well-organized materials with adequate facilities for their use, but also of major importance is the ready availability of reliable guidance in the solution of actual teaching problems. Consequently, if at all possible, the teaching materials center should be staffed not merely by a custodian but by an experienced teacher who is familiar with current educational problems.

Audio-Visual Department

A special feature of the teaching materials center at Marquette University is the audio-visual department. Several motion picture, filmstrip, slide, opaque, and other projectors are available for faculty members. Education majors can learn to operate these machines for their future classrooms.

New Audio-Visual Consultant for Catholic School Journal

Since December, 1945, readers of the CATHOLIC SCHOOL JOURNAL have followed the monthly evaluation of educational films prepared by Dr. George E. Vander Beke of Marquette University. Because of new duties assumed as a director of activities of the Marquette graduate school, Dr. Vander Beke can no longer compile these evaluations which have been so helpful to the readers of the CATHOLIC SCHOOL JOURNAL.

New Audio-Visual Consultant

Beginning in September, Dr. Ella Callista Clark, professor of education at Marquette University, will be the editorial consultant for audio-visual aids for the CATHOLIC SCHOOL JOURNAL. Dr. Clark is an authority on audio-visual teaching. Both her master's and doctor's theses were done in the field of audio-visual aids; and she has taught courses in this subject at two universities and several colleges.

Develops Materials Center

Dr. Clark's interest in audio-visual aids is as broad as the field itself. When she came to Marquette University in 1948,

there was no organized collection of books, supplies, or teaching materials, other than the usual educational library, available to students of education. Dr. Clark began to gather materials and to visit centers at other universities. She has developed at Marquette a center containing 4000 textbooks and a large collection of other materials for education majors, and a great many other services available free to students of elementary and secondary education — to graduate and undergraduate students and to parents, teachers, and others.

Center Promotes Science

Dr. Clark says that many students have voluntarily participated in the actual planning, servicing, and constant evaluation and improvement of the materials center. Thus they become better acquainted with the center's facilities, feel that it is their project, and make wider use of it. For example, recently the members of the school's elementary education club set up, in the center, an extensive elementary science exhibit. As a special feature of the occasion, to which everyone interested was invited, they presented Father Frederick,

SPONSORS OF TELEVISION PROGRAMS

The National Association for Better Radio and Television, 882 Victoria Ave., Los Angeles 5, Calif., has issued a list of 325 sponsors of television programs. The list gives for each sponsor: the name of the person in charge of the company's programs; the name of the company; and the address of the company. The last page of the 16-page booklet contains the trade names of the products advertised in the commercials of the programs. The booklet may be obtained from the Association headquarters for 55 cents.

The principal value of this list for viewers of TV programs is that it tells where to address comments of praise or censure regarding features of the programs.

Orphanage in Germany

Four Felician Sisters from Detroit have established a home for refugee children at Carlsberg, Germany. The Sisters, who came to Germany in 1955, are aided by local German and American groups. The home is called the Marianum Children's Home.

Seventh Annual Convention of Catholic Audio-Visual Educators

The 1958 CAVE convention, held in conjunction with the NCEA convention in Philadelphia, April 8-10, was welcomed by its president, Very Rev. Leo J. McCormick, superintendent of Catholic schools for the Archdiocese of Baltimore. From beginning to end it presented an impressive array of challenging yet practical ideas for the improvement of learning on varying levels through the use of audio-visual aids.

Audio-Visual Communication and the Educational Crisis

At the opening meeting, Dr. Charles Hoban of the University of Pennsylvania oriented the convention by referring to three unprecedented events which demand consideration if we are to meet current educational needs effectively.

Human knowledge, he pointed out, has expanded at an explosive rate. This means that schools and colleges must expand their offerings to include the new as well as the old.

Second, he noted that the number of children and adults in school also has expanded at an explosive rate thus demanding that more people must be taught than at any period of history.

Simultaneously, he added, there has been a serious erosion in the confidence of parents, public, and press in the American school system and in its adequacy to meet the challenges which our nation now faces. However, he thinks that Catholic education, with its greater emphasis upon mastery of fundamental skills, has escaped much of this erosion in confidence.

In essence, he emphasized, these three events constitute the basis of the crisis in American education. Shortages of qualified teachers and classrooms as well as neglect of training in fundamentals and neglect of the intellectually gifted are a few illustrations of specific problems we must now attack constructively.

Dr. Hoban noted that Catholic education, as an important component of the American educational system, has made two major contributions. It has conserved and defended the idea that mastery of fundamental skills and intellectual achievement and the teaching of moral responsibility are paramount responsibilities of the school. It has also established and supported the actual facilities for education without tax support, and as a consequence has in some communities probably pre-

Ella Callista Clark, Ph.D.

Editorial Consultant for
Audio-Visual Aids

vented the collapse of public education from the deluge of pupils and shortage of classrooms and teachers. However, if Catholic education is to meet the challenges of the current crisis it, too, must face more effectively the demands for improved instruction.

Especially, he emphasized, all teachers must have available and use effectively various efficient tools of learning. Since teaching is fundamentally communication, these potentially powerful audio-visual tools of communication can, if intelligently used, play a highly significant role in the improvement of instruction. Thus, he concluded, the 1958 CAVE convention attempts to respond to this timely challenge in many practical ways, including use of the powerful tool of television which currently exerts tremendous influence upon us.

Make Good Use of Old Tools

As an illustration of specific utilization of time-proved audio-visual aids, Dr. William Hartley of Maryland State Teachers College gave several valuable practical suggestions. He concentrated on effective use of the chalkboard, bulletin board, flat pictures, the field trip, objects, and other readily available aids, the use of which requires no projection equipment. He pointed out how in the hands of a teacher of ingenuity these important learning tools can transform a drab unattractive classroom into a stimulating learning laboratory.

Actual Lessons Demonstrate the How and Why of Classroom Use of Audio-Visual Aids

An estimated audience of 600 crowded the CAVE meeting room to view the classroom demonstrations in which various Sisters actually taught groups of children who had come with them for this purpose. In fact, after seating capacity was exhausted the walls were lined with persons who willingly stood in order to witness these fascinating lessons in which teachers utilized a variety of audio-visual aids to increase child interest and understanding of difficult subject matter on various grade levels. Each of the demonstrations given

Wednesday and Thursday made a specific valuable contribution. Illustrative of these are the following reports of a secondary and an elementary lesson.

Audio-Visual Aids in Biology

Sister Theresa Clare, O.S.F., of Little Flower High School, Lansdale, Pa., with a group of sophomore girls and boys in biology, used a model and a chart to teach meaningfully the names and functions of the parts of a flower. To clinch these learnings, a chalkboard diagram of parts of the flower was correctly labeled. By means of an opaque projector, drawings of various types of flowers were shown by one of the students and the class identified them as being simple, composite, perfect, or imperfect, supplying reasons for the answers given.

Borrowing from TV the quiz technique, the class lined up boys against girls to participate in a spirited and interesting flower quiz which the students had composed previously. The questions were chosen from history, science, and other fields and the students obviously enjoyed the challenge.

The appreciation aspect of this lesson on flowers was not neglected. One of the boys projected several beautiful 2 by 2 slides showing gorgeously colored flowers which one of the parents had photographed in their own neighborhood. The students' and the teacher's appreciation of God's lovely floral gifts to man was obviously deepened through this judicious use of 35mm. slides.

Illustrative of an activity in which all students engaged individually, one boy shared with us the entries on his "Discovery Chart" on which he had listed common and Latin names of each spring flower he had seen and the date on which he first discovered it.

Following this, Sister Theresa Clare invited the students to share with the audience some of the lovely flower poems and other literary selections they are enjoying as their unit on flowers progresses. In reading their favorite choices, they tape-recorded their voices thus providing themselves material suitable for self-evaluation and improvement in speech.

The skill and interest which these sophomores exhibited in this fascinating demonstration of effective use of a variety of audio-visual aids in biology definitely highlighted for the audience the fact that

these powerful tools of communication can improve learning tremendously. The students operated all necessary equipment and otherwise, too, gave evidence of ability to assume co-operative responsibility in carrying out a highly interesting integrated unit of work.

Audio-Visual Aids Clarify Concepts in Religion

Helping children to understand difficult ideas in religion challenges any teacher. Thus it was quite a revelation to watch Sister Anthony Dolores, I.H.M., of St. Agnes Demonstration School, West Chester, Pa., as she tackled the task of clarifying the meaning of "contrition." Her class of about fourth grade level responded well to her appropriate use of filmstrip, 2 by 2 slides, flashmeter slides, a classroom-made TV "movie" on rollers, and the flannel board.

As an introduction, Sister announced, "Today we are going to learn about sorrow that comes from the heart not merely from the lips." Then she reminded the pupils that after His resurrection, our Lord showed Himself first to Mary Magdalene because she was truly sorry for her sins. Then Sister added, referring to the filmstrip projector, "This little magic box will today take us on an imaginary trip to the land where our Lord lived and died."

As she proceeded to project the filmstrip "A Sinner Who Was Sorry," she told the story of Mary Magdalene so interestingly that the children listened with rapt attention. As a result, they were ready to answer her developmental questions such as: Why was Mary Magdalene sorry? How did she express her sorrow? What is another word for sorrow? (contrition). Then using the pocket chart on which she placed the words, she led the class to differentiate between perfect and imperfect contrition. To clarify these understandings, she showed a series of slides depicting situations involving children who had done something wrong. For example, the first of these pictured a young girl who through disobedience had broken her mother's choice vase. The children discussed the motives which would determine whether the girl's contrition was perfect or imperfect. Similarly, Sister encouraged class discussion to clarify the meanings of the other difficult concepts pertinent to contrition.

To impress the children with the goodness of God and how all things He created should work together, a boy operated the roller "movie" announcing "This is TV station AMDG." The various pictures which appeared on the "TV screen" illustrated the goodness of God in creation and how the family represents the perfect unit on earth. The "TV" show ended with the invitation to "tune to station AMDG any hour of any day to see God's goodness."

Especially impressive was Sister's flannel

board illustrations of the story of a holy man preparing for confession. First of all, fear of punishment for his sins was pictured, and the class noted how this represented imperfect contrition. Progressively he next moved to contemplation of Christ crucified and the great love for man which this exemplified. From these pictures, the children drew pertinent conclusions as to what constitutes perfect contrition and how they should prepare for a good confession. Included, too, were suggestions as to how they should handle their own personal problems when their actions got them into trouble.

In order to clinch some of the important learning and at the same time provide practice in rapid reading, Sister flashed under time control certain questions previously typed on slides. These the children answered.

The effective use of visual aids in helping these children to understand contrition to the point where the learning might well be operative in their own lives left the audience with many excellent suggestions for meeting the tremendous problems involved in the teaching of religion.

Similarly, other Sisters demonstrated very effectively the visual teaching of reading, physics, social sciences, and modern languages. Thus the 1958 CAVE program included specific help to teachers in a variety of subject matter areas on different grade levels.

TV Teaches in the Classroom

Since television makes a tremendous impact on the lives of all of us, in keeping with the recent Papal encyclical, the CAVE program emphasized the importance of this powerful tool of communication for in-school as well as home use.

Referring to TV station WQED in Pittsburgh, Sister Rosalie of the Pittsburgh ETV station outlined the various types of television programs which public and parochial schools have provided co-operatively for in-school use of Pittsburgh children. She also indicated how these programs have made substantial contributions to more effective teaching.

As an illustration of such efforts, Sister M. Eudes, S.C., described Pittsburgh's much publicized study of the effectiveness of teaching by TV in the area of physics in the secondary school. She noted how, after long and careful preparation, Dr. H. E. White of the physics department of the University of California launched a half-hour daily physics telecast over Pittsburgh's educational TV station WQED. For this series, Dr. White had available resources of the University of California, University of Pittsburgh, and Mellon Institute, as well as other materials built to order in the studio. Since these TV presentations promised to represent a high degree of excellence, the programs were filmed so that they are now available to schools throughout the country.

In order to compare the effectiveness of the TV presentation in physics with other techniques of instruction, a control situation was set up. Certain schools participating in the experiment each chose an experimental class to use the TV lessons while a comparable class that had conventional instruction acted as a control group.

Although complete results of the experiment are not yet available, Sister Eudes summarized some of the apparent values which during ensuing audience discussion were further elaborated. Among these seem to be the following:

TV lessons well taught by the most capable teachers provide the best available instruction for *all children* within TV range.

As in the case of Dr. White, the TV teacher has readily available a wealth of necessary apparatus with which to present clearly the material he attempts to communicate. Very important, too, is the fact that he has ample time to organize his lessons to best advantage whereas the classroom teachers are beset with a multiplicity of demands on their time. We, therefore, have a right to expect from the TV teacher a high degree of teaching excellence which incidentally can save the classroom teacher's precious time for more important instructional tasks.

Another signal advantage of such TV lessons pertains to in-service education of teachers. Doctors observing an eminent surgeon as he performs a difficult operation are grateful for this rare opportunity to improve their own professional skill and knowledge. Similarly, teachers intelligently viewing excellent TV lessons have a unique opportunity to improve their own instructional skills. Besides, many teachers have indicated that well-presented TV lessons serve as a stimulating refresher course for them in subject matter.

The uninterrupted, well-organized 30-minute lesson seems to make a strong intellectual impact upon students and acts as an inspirational springboard into vital class discussion as well as further study and experimentation. Students of all ability levels appeared to have profited greatly from these TV physics lessons. In fact, although the lessons were pitched on a rather high academic level, control groups of slow learners gave evidence of satisfactory mastery of the content presented.

The phenomenal growth in popularity of the TV physics course was attested by the increasing number of teachers voluntarily using the program. This year by popular demand, WQED is repeating the course, now on film, twice daily.

Furthermore, schools which lack adequate laboratory facilities or qualified teachers are now able to use these films to give students a thorough course in physics.

Interestingly enough, the old fear about TV supplanting the teacher seems to be vanishing. Class discussion, homework assignments, and testing are all carried on by the classroom teacher whose responsibility it is to guide students in their own individual efforts to extract maximum value from their course in physics.

Today is, indeed, an electronic age, and it behooves all of us to watch closely and

evaluate carefully the development of new instructional media which are evolving. Of all of these, TV is the most spectacular and widespread. Many schools and universities are making rapid strides in harnessing this potential giant for wide dissemination of effective education. Along this line, the Holy Father's September, 1957, encyclical, *Miranda Prorsus on Motion Pictures, Radio, and Television* is challenging "required" reading for all of us. For example, in item 236, page 35, His Holiness Pope Pius XII referring to TV interjects this plea:

"We paternally exhort Catholics well qualified by their learning, sound doctrine, and knowledge of the arts—and in particular clerics and members of religious orders and congregations—to turn their attention to this new art and give their active co-operation, so that whatever benefits the past and true progress have contributed to the mind's development may be also employed in full measure to the advantage of television."

Out-of-School Televiewing

The Holy Father's encyclical applies as well to another type of TV programming. Probably, even more potent in its effect upon us, is the out-of-school televiewing of programs most of which emanate from commercial TV stations. Referring to these programs which are so readily available in an ever increasing number of homes in our nation, Mother M. Aloysius, Sister of the Holy Child Jesus, of Philadelphia presented interesting results of her recent TV studies among students. In many respects, these resembled the findings of Dr. Clark of Marquette University as described in the April, 1957, issue of *CATHOLIC SCHOOL JOURNAL* and also mentioned by Sister Rosalie in her opening talk on TV.

Mother M. Aloysius pointed out how very important it is for every teacher to know the good TV programs which are coming so that she can alert students and



Very Rev. Msgr. Leo J. McCormick, Supt. of Schools, Archdiocese of Baltimore, President of CAVE; Ella Callista Clark, Marquette University, Milwaukee, Adviser for Audio-Visual Aids to "Catholic School Journal;" Sister Jean Phillip, O.P., Joliet, Ill., Member of CAVE Board; and Sister M. Ignatia, C.S.J., St. Paul, Minn., Secretary of CAVE.

parents to the value of taking advantage of them. Similarly, a major guidance responsibility of every teacher is to aid students in developing ability and the habit of evaluating TV programs as they should their reading material and choosing only the best. TV can be a time-devouring monster if not controlled in some way through home and school co-operation and direction. Mother M. Aloysius listed the programs students stated they liked best with

the advantages they attributed to each choice. This information indicated that TV is a powerful influence in many ways.

Attractive, Helpful Exhibits

A report on the 1958 CAVE convention would be sadly incomplete without mention of the unusually comprehensive and well-organized exhibits of audio-visual and other instructional materials which were so attractively presented. To add to their value, they were manned by well-informed personnel who graciously provided up-to-date information as requested.

CAVE also displayed a very functional booth which served as a convenient source of information as well as a meeting place for members of the organization. The booth was also rich in suggestion for effective use of audio-visual aids with its many mounted photographs of classrooms as teachers employed these powerful tools of instruction. The CAVE officers and board of directors are to be complimented on supplying this valuable service.

In keeping with the Lourdes centennial, the showing of the two-and-a-half-hour, fifteen-year-old film, "The Song of Bernadette de Lourdes" was a much appreciated added attraction to the CAVE offerings. No one noting the impressive emotional effects which this film exerted on the audience could possibly question the tremendous power of the sound movie.



The Class Visits a Bank. Eighth Grade of Sacred Heart School, Sinton, Texas. Sisters of the Incarnate Word and Blessed Sacrament are the teachers.

CATHOLIC SCHOOL JOURNAL

Editor

EDWARD A. FITZPATRICK, PH.D., LL.D.

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sion is not an absolute freedom." Expression adds the social element to knowledge and indicates the possible and actual concern of the State in the contemporary situation. And there is the moral nature of the individual himself which imposes limits on freedom of expression. The Bishops have expressed both aspects of the problem in the following passage:

"It [the sounder view] recognizes that liberty has a moral dimension. Man is true to himself as a free being when he acts in accord with the laws of right reason. As a member of society his liberty is exercised within bounds fixed by the multiple demands of social living. In the concrete this means that the common good is to be served. It will entail, among other things, a respect for the rights of others, a regard for public order, and a positive deference to those human, moral, and social values which are our common Christian heritage. It is within this context that freedom of expression is rightly understood." — E. A. F.

that, in any case, the classes are too large for weekly themes. The professor of rhetoric, Charles W. Roberts, in charge of the conference thinks that the trouble is not with the teachers but with the administration and their "play school attitude" and that they should now wash their hands of "sand box activity."

The condition is revealed apparently in the freshman course by the emphasis on themes. Says one student, "If you can spell correctly and use the right verbs and make paragraphs blend together, you don't have any trouble in college."

Another student thinks that they spent too much time on literature. He thinks they should have learned the difference between nouns and verbs. He adds, "I can say now I know the difference, but I don't have original ideas." And this suggests that a freshman course on the real interpretation of literature would reveal an even sadder condition. Let us hope that the University of Illinois—and an occasional Catholic college or university—will try the experiment.—E. A. F.

"REMEDIAL ENGLISH" TO BE ABANDONED IN 1960

An interesting meeting was held recently at the University of Illinois at which 2100 students—of whom 1400 were freshmen—met across a table with their former high school teachers to discuss their college experiences. "Every student here," a high school principal reported, "seems to feel that he should have had more English, to the point of being bitter."

One problem which the University is facing is the discontinuance of the remedial reading course for freshmen in 1960. The University apparently does not wish to continue to make up for the deficiencies in grammar, spelling, and composition of the present high school graduates. Increased and increasing enrollment is forcing the issue on the University. If the same kind of students come after 1960, they will flunk. In the present situation, one fourth of the freshmen have been required to take a remedial, no-credit course in English. Twenty-six per cent of those needing remedial English this year came from the top fourth of their high school graduating class.

We read on and found that if freedom of expression could not be challenged it had at least "limits," or as the Bishops put it: "To speak of limits is to indicate that freedom of expres-

DON'T CLOSE THE SCHOOL

There are parochial school buildings, even new ones, standing idle because there are no Sisters to staff them. This is a tragedy—especially since Catholic schools are themselves probably the richest source of priestly and religious vocations.

There is also a shortage of lay teachers, even in public schools, but it is easier to recruit lay teachers than to obtain religious teachers who are just not to be found. We commend the diocesan school officials who insist that at least one lay teacher be employed in each Catholic school in order to extend the services of Sisters more widely.

Pastors say that it is easier to erect a building than to obtain Sisters to teach. If it is properly presented to generous parishioners who have financed the buildings, they will find the means also to pay a few good lay teachers.—E. W. R.

Summer CCD Courses

The College of St. Joseph, Albuquerque, N. Mex., in co-operation with the National Center of the Confraternity of Christian Doctrine will offer CCD summer leadership courses, June 16 through July 31. Three courses each carrying two semester hours' credit will be offered for clergy, religious, and laity.

LIMITATIONS ON FREEDOM OF EXPRESSION

Censorship Editorial No. 1

In reading the 1958 statement of the American hierarchy on "Censorship" we noted the sentence: "That man has a right to communicate his ideas through the spoken and written word is beyond challenge." We wondered what "challenge" meant. We had argued the problem of Censorship with Bernard De Voto on the "Peoples Platform" program, and it was agreed, for example, that pornography was outside the limits of freedom.

We read on and found that if freedom of expression could not be challenged it had at least "limits," or as the Bishops put it: "To speak of limits is to indicate that freedom of expres-

Liturgy the Integrating Principle in Education

(Concluded from April)

THE CURRENT USAGES OF THE TERM "INTEGRATION"

II. Pedagogical Integration

In addition to psychological there is also pedagogical integration. In this sense, integration means a teaching procedure which relates various areas of subject matter to units of study or to problem-solving situations. Liturgy can be used as just such a unit or such a situation.

Liturgy lends itself to such a pedagogical integration because it is adaptable to every type of teaching method. Formal steps have been indentured to it for as long as such steps have been in existence. Actually the Hebartian steps led to integration.⁴⁸ The activity school with its "learning by doing" is touring lush fields when it is introduced in the domain of the liturgy: tasks of observation, manual as well as oral imitation, pantomime and play, are a matter of course when dealing with the liturgy.⁴⁹ The progressive school with its insistence on rich and meaningful experiences can capitalize on the experiences⁵⁰ which are connected with the grace of God and with the sublime actions which in the course of the centuries have been molded together as fitting facets for the liturgy. Where can the tremendous impact of a God-dying be better taught? Socratic method however has no *carte blanche* when dealing with the liturgy, because in matters of revelation only the word of God is the source of truth.⁵¹ Modern audio-visuality has a field day when treating of the liturgy, because the Church, the rites, the utensils, the art, are the proper preserve of this modern teaching technique.

In supernatural education God is a primary agent as the educand is a primary agent in his natural education.⁵² Outside of God's direct action upon a human being, all education is self-education.⁵³ To develop natural capacities, all agencies of education must work through the activities of the educand. God and the educand are so important in education, personal education, that they dwarf all other agencies. Where is God more active than in the liturgy? Where can the child be more active than in the liturgy?

We should not however think that liturgy, as a unit or problem solver, is restricted solely

⁴⁸Roger Joseph Connole, *op. cit.*, p. 15.

⁴⁹Edgar Dale, *Audio-Visual Methods in Teaching* (New York: Dryden Press, 1948), pp. 82, 101, 121, etc.

⁵⁰Kimball Wiles, *Teaching for Better Schools* (New York: Prentice Hall, 1953), pp. 22, 146, 340.

⁵¹A. Fuerst, *Systematic Teaching of Religion* (New York: Benziger), Vol. II (1946), p. 466.

⁵²W. Kane, *Some Principles of Education* (Chicago: Loyola Press, 1938), pp. 115-117.

⁵³Mary Helen Meyer, *The Philosophy of Teaching of St. Thomas Aquinas* (Milwaukee: Bruce, 1929), p. 64.

Rt. Rev. Msgr.
Anthony N. Fuerst, S.T.D.

St. Mary's Seminary
Cleveland 8, Ohio

to the realm of religious truth, to the content of faith, to Christian doctrine. On the contrary, the computation of calendar, the golden letter, the movable feasts, the number of crosses in the course of the Mass, the elements that are used in the sacraments, call for and embody the elements of, arithmetic. Language can be seen in the marvelous progression from tentative probing to golden period in the Latin in which much of the liturgy is enshrined.⁵⁴ True, the child cannot personally assay the change, but his eyes can prove it to him, and his ears lend their testimony to the evidence of his eyes. The parsimony of Latin expression, the elegance of Latin rhyme, the quantity of sound, and the richness of thought in the hymns, the musical cadence of vowel and consonant, are objectives which all language courses set for themselves and enshrine the aim of all literature programs. Poetry can find no more prolific source, no better stock of meter, no better sampling of nations, than the sequences of the Mass and the hymns of the Breviary.⁵⁵ And when talking of readers, the various compilations drawn from the Fathers who are incorporated bodily into the lessons of the Breviary will supply most of the delights and highlight the Christian, not mere natural, virtues, which McGuffey readers proposed.⁵⁶ The students of the natural sciences need not feel that the liturgy offers them nothing. The matter of the sacraments, the materials of the sacraments, the bread and the water of the Supreme Sacrifice of the altar, furnish them with matter of experiment and subjects of study and application. Madame Montessori was conscious of this in her efforts to bring her children to cultivate them by hand.⁵⁷ Perhaps in an accommodated sense, but nevertheless the subject of some writing has been the attempts to give the liturgy a home economic aspect—the very things that men eat and drink, according to this school, can be tinged, if not permeated, by the liturgy.⁵⁸

History bulks largely in the liturgy, whether we trace its antecedents in sacrifices that have been offered or pursue the ancient formulas which the Church canonized in her liturgical prayers, or whether we investigate the historical causes which guided the Church in her choice of materials.⁵⁹ Gregory the Great should be as familiar to us as the ancient *Alleluia* of the Jewish synagogue or the ancient ceremony of the Pasch. The martyrs of the Canon died deaths under various emperors, and under various trumped-up charges. The table of them in the Mass is as much a tribute to human necessity as it is to human gratitude.⁶⁰ As to the theme of geography, the prophecy of Malachias points up the fact that the sacrifice which is offered is not only catholic in the present, but also in the past; and the various rites of the Church are as all embracive in human terms as the implication of the sacrifice which they enshrine. The architect has a veritable textbook of style in the liturgical places of worship; and the various facets of the divine sacrifice are revealed in the various details of the same "house of God." The separation of the tabernacle from the altar, frowned upon in certain exaggerations of the present day architecture,⁶¹ was evidenced in the "sacrament houses" in the pillars of the Gothic, the room of the Spaniards, the doves of the Eucharist as they are in the wall tabernacles of certain modern houses of worship today. Art has its own area in the structure of the Mass as well as in the structure of the Breviary, and the arrangement of the ecclesiastical year. The windows of the medieval churches were the readers of the middle ages. The Romanesque, the Gothic, both in past and recent importations, bespeak the gropings of a God-worshiping people to find art forms to fit their aspirations and to embody their obligation. Nothing human in a sense is foreign to the worship of God. The Madonna of Murillo is no less appropriate than the mystical effervescence of El Greco. Michelangelo in painting the Last Judgment serves the faithful as did Leonardo da Vinci who depicted the daily miracle of divine condescension.

In all these subjects we find the principle of integration. We can press the liturgy into service either as a subject of relationship or as a problem solver. God who is the creator of the world furnishes us with the materials with which His house and His worship are to be adorned. The brilliance of the diamond and the luster of gold are no more worthy of God than the genius of man's mind, which finds the right word for the thoughts that

⁵⁴Pierre de Labriolle, *History and Literature of Christianity* (New York: Alfred A. Knopf, 1925), pp. 2-3.

⁵⁵Fernand Cabrol, *Liturgical Prayer: Its History and Spirit* (London: Burns, Oates, 1925), pp. 95-99.

⁵⁶Here the reader can recall the *Legenda Aurea* and its importance. Here we can also examine some of the readers that are now in use in our schools for both liturgical texts and otherwise.

⁵⁷Maria Montessori, *The Child in the Church* (St. Louis: Herder, 1929), pp. 12-13.

⁵⁸Florence S. Berger, *Cooking for Christ*. NCRLC, 1949; Katherine Burton and Helmut Ripperger, *Feast Day Cook Book* (New York: David McKay, 1951).

⁵⁹Pius Parsch, *The Liturgy of the Mass* (St. Louis: Herder, 1938). The various sections of the Mass are preceded by a short history of their source.

⁶⁰V. L. Kennedy, *The Saints of the Canon of the Mass* (Vatican City: Pontificio Instituto, 1938).

⁶¹Pope Pius XII, *Allocutio*, *op. cit.*, p. 234.

well up into his heart. Both are from God, and both are for Him; both bestow upon Him that reverence and worship which are His due.

It is not, however, only secular (profane) subject matter which can employ the liturgy as an integrating principle, but also revelation in the various forms in which it is now splintered. As we know from the introduction to the dogmatic theology, tradition and Scripture are the sources of our knowledge of revelation. Now of liturgy it has been said that "the principal instrument of tradition of the Church is contained in her prayers." The authority of the liturgy is "superior to that of the Fathers and the theologians." By some it is characterized as "the theology of the people"⁶² and the popularizer of dogma. These praises of the liturgy are confirmed by the sovereign pontiffs. Pope Pius XI in his encyclical *Quas Primas* on the Kingship of Christ declares: "people are taught the truths of faith and brought to appreciate them more effectively by the annual celebration of the sacred mysteries than by the official pronouncements of the Church."⁶³ And on another occasion he maintains: "The liturgy is a very great thing. It is the most important medium of the magisterium of the Church. . . . The liturgy is not the teaching of this or that person, but of the Church. . . ."⁶⁴ Or, as it has been put by Pope Pius XI: "It would be difficult to find a truth of the Christian faith which is not somehow expressed in the liturgy whether it is in the readings from the Old and the New Testaments in the Mass and the Office, or the riches which the mind and the heart discover in the psalms."⁶⁵ Or as J. Jungmann has put it: "Liturgical prayer was at the same time a catechism of Christian doctrine . . . a catechism in which the cardinal truths of faith, and more especially those which had the character of glad tidings, are summarized in a manner that could not fail to make a profound impression."⁶⁶

Using these descriptions in connection with the various branches of theology we find that liturgy is called "dogma in practice"⁶⁷ and hence a living expression of the *Ecclesia discens* in her approach to God. What the *Ecclesia docens* accepts from the *Ecclesia discens* finds outlet and perhaps in its purest form in the prayer which the Church pours out in her liturgical rites and ceremonies. The sacramentals, for example, embody the dogma of God's creation of the universe in a concrete form, by employing God's gifts to abet man in his march to God; matter, organic and inorganic, is pressed into the service of the supernaturalized creature.

As for Sacred Scripture, liturgy is truly an integrating factor of great moment. The liturgy is not content simply with enriching the Sacred Writings with a goodly number of doctrinal elements. "The liturgy arranges the Biblical texts in an orderly way, systematically associates them with a view to inculcating lessons and producing impressions.

⁶²L. Beaudin quoted by Roger Aubert, *op. cit.*, p. 3.

⁶³Virgil Michel, *loc. cit.*, p. 16.

⁶⁴Roger Aubert, *loc. cit.*, p. 4.

⁶⁵Pope Pius XII, *Allocution, op. cit.*, p. 225.

⁶⁶Josef A. Jungmann, "The Pastoral Idea in the History of the Liturgy," *op. cit.*, p. 24.

⁶⁷Gentile Crowley, "Dogmatic Theology" in *The Franciscan Educational Conference*, June 26-28, 1939 (Washington: Brooklands: Capuchin College, 1940), p. 222.

In a word, it assembles the disjointed members into harmonious organism.⁶⁸ Only a passing knowledge of the orations of the Mass would make it clear that the Church weaves together into a harmonious whole Sacred Scripture and dogma.

As for moral theology, the liturgy can also be employed as an integrating principle. Nowhere are the virtues as mainsprings of action depicted so vividly as in the texts of the Mass. Virtues find their object lesson in the saints who have been raised to the dignity of the altar or Mary enthroned in heaven. And the great theological virtues of faith, hope, and charity are exemplified so strikingly: faith and hope in Advent; charity in Lent, especially in Holy Week. Faith, on Trinity Sunday; hope, on All Saints; charity, on Corpus Christi and the Feast of the Sacred Heart. The dread theme of punishment is not a subject that is broached rarely; the office of the Dead, the Mass of Requiem immerse us in its salutary lessons. The tribunal of Christ is depicted in awesome terms in the liturgical year as well as in the sacramentals; both help us to ward off from ourselves its fearsomeness and shield against its pronouncements of woes. True human actions are not spelled out for us in terms of mortal and venial sins, as slight or grievous offenses against the law of God. They are however offered us both in the positive aspect of their acquisition, and in the negative, of failures or omissions. The lessons of the Breviary are in print what Lent is in practice. God's precepts merit castigation when transgressed; they harvest rewards when obeyed. Virtue is popularized, and vice is daubed with gruesome colors. The careless husband and the foolish virgin are portrayed in their true guise; the lessons which they inculcate are to be practiced once the *Ite Missa* has been sung or recited.

Pastoral theology is the care of souls.⁶⁹ And the liturgy truly teaches us this care. The marvelous meeting of minds at the now famous Congress at Assisi spent its sessions discussing this theme. The Pope in his *Allocution*, and the savants in their papers stressed this phase of the liturgy with theological depth and scholarly clarity. We need repeat only what Jungmann has said: This can be accomplished through the food of Christ, the Eucharist. The liturgy has however not only to bring it together, but also the correlative task of making it visible. The liturgy must, moreover, lead the faithful to a conscious Christian faith. And this the Church has done by supplying the faithful with a multitude of forms by which the faithful may find their way to God.⁷⁰ The blessings of God are as curiously the object of her ministrations as is her warding off the dread portent of disaster and flood, tempest and storm. The stones of the church, no less than the health of her children, do not escape her ministrations. If the Church is a loving mother, the liturgy is no less maternal. It is the way, God given, by which she can express her solicitude for her children. Is not this a manifestation of the thought which Christ expressed toward the end of His earthly life: "How often would I have gathered thee to-

⁶⁸Bernard Capelle, *loc. cit.*, pp. 256 & 258.

⁶⁹Michael Harding, "Pastoral Theology" in *The Franciscan Educational Conference*, June 26-29, 1939 (Brooklands, Washington: Capuchin College, 1940), p. 232.

⁷⁰Josef A. Jungmann, *op. cit.*, pp. 18-31.

gether, as a hen gathers her young under her wings, but thou wouldst not?" (Mt. 23:37.) And what we must not forget: the care of souls manifest in the liturgy is not the care of an ordained priest or of a consecrated bishop, but the care which Christ Himself manifested, and continues to manifest, and the care which God the Father Himself deems best.⁷¹ Thus we are not only given directives, but also permitted to glimpse the manner in which our Divine Ideal bestirs Himself and cares for His flock, His adopted children through Baptism, the flock that has been given to Him by the Father.

III. Sociological Integration

The final instance in which the term, integration, is used is in connection with sociology — and this in a threefold sense.

1. The Individual

"A great portion of Christian social ethics could be derived from this one principle of man's worth."⁷² Liturgy perhaps as no other subject matter emphasizes man's worth, his dignity as an individual. Through the liturgical year we are apprised of His creation, fall, and restoration through the great ecclesiastical cycles. Man was never a purely "natural man," and never in the state of "pure nature,"⁷³ but he was historically the image and likeness of God; and he succumbed to the blandishments of the Evil One. Adoption by God was his definitive state from the very beginning. The Mass unfolds the love of God for His wayward adoptees. The blood of the God-Man was the price set to redeem him from his sad plight. Baptism shows that children of God are evolved from the children of wrath by the saving waters of baptism. For food as adopted children only the Flesh and Blood of God were deemed worthy; and these were to be produced through the action of the Great High Priest in the marvelous miracle of transubstantiation. All the other sacraments have been fashioned, and personally authored by Christ, as supernatural aids for the supernatural emergencies of man here on earth, from birth until death. Would not this fittingly convey what God Himself said of His efforts for His ungrateful charges: "What is there that I ought to do more to my vineyard, that I have not done to it? Was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes?" (Isa. 5:4). As if this self-questioning were not enough, God gave to man as His guardian one of His own heavenly court, a guardian angel who was to watch over him lest perhaps he dash his feet against a stone.⁷⁴ Truly in the Feast of the Guardian Angels God wills to show how tender His care and how thoughtful His concern. Man depicted in the liturgy is not an impersonalized number, a wheel in a machine, a determined being without free will, a drop of plasm dropped on a primeval sea to float waywardly to an eternal destiny.

As if these lineaments of His worth were not enough, God imprinted on the souls of those receiving certain sacraments an indelible

⁷¹William O'Shea, *The Worship of the Church* (Westminster: Newman, 1957), pp. 22-23.

⁷²John F. Cronin, *Catholic Social Principles* (Milwaukee: Bruce, 1950), p. 75.

⁷³Ludovicus Lercher, *op. cit.*, Vol. II (1951), No. 601, p. 354.

⁷⁴Matt. 18, 10; Callan-McHugh, *Catechism of the Council of Trent* (New York: Joseph F. Wagner, 1923), 2 ed., p. 370.

sign. By means of this sign the recipient participates in the various offices and functions which Christ possessed and exercised while sojourning with man. Christ is a true and real sense king, prophet, and priest.⁷⁵ Through the character of baptism man is chiefly configured to Christ as king, because he becomes a member and a citizen of His kingdom, which is the Church, and there is conferred upon him the passive power of receiving the other sacraments and other spiritual goods, as well as the active power by which he is able to administer the sacrament of matrimony and at the same time to share in sacred rites and ceremonies, naturally under the guidance of the hierarchy. Through the character of confirmation, he is configured to Christ as teacher and prophet, for by it he is made a soldier of Christ and receives the active power of professing, as it were officially and publicly, his faith in the presence of the enemies of God. Through the character of orders he is configured in a true and formal manner to Christ the High Priest, because he is consecrated as a minister of Christ and the Church, and there is conferred upon Him the active power of confecting and of administering sacraments. In this ontological sense, we can apply to man the words properly addressed only to Christ: "having become so much superior to the angels as He inherited a more excellent name" (Hebr. 1:4).

2. Fellow Men

Ever since Cain mouthed his woeful words: "Am I my brother's keeper?" (Gen. 4:9), fallen and redeemed man, has at least been aware of his obligation toward his fellow man. The Mystical Body of Christ — and the liturgy is the worship of the Mystical Body — is made up of the members of all races under the sun. "For in one Spirit we were all baptized into one body, whether Jews or Gentiles, whether slaves or free" (1 Cor. 12:13). All are equally brothers of Christ and coheirs of heaven with Him, because by reason of baptism they have received "a spirit of adoption as sons, by virtue of which we cry, Abba! Father!" (Rom. 8:15). All alike must bow their heads and strike their breasts as they participate in the Unbloody Sacrifice of the Mass, because all alike are members of Adam's family here on earth; all alike needed redemption; all alike sorely crave the help which the Mass bestows with prodigal fulness.

Pope Pius XII admonishes us: "all who claim the Church as their mother should consider that not only the sacred ministers and those that have consecrated themselves to God in religious life, but the other members of the Mystical Body of Jesus Christ have the obligation of working hard and constantly for the upbuilding and increase of this Body."⁷⁶ And all alike have functions to perform in the Mystical Body of which they are members through baptism and all under the same Head. "Once the faithful try to live in this spirit of conscious faith . . . they will take to their hearts those members who are the object of our Saviour's special love: the weak. We mean, the wounded and the sick, who are in need of natural and supernatural

assistance; children whose innocence is so easily exposed to danger these days and whose little hearts are as wax to be molded; and finally, the poor, in helping whom we touch, as it were, through His supreme mercy the very person of Jesus Christ."⁷⁷

The troubling racial question of the day, integration in the school systems of our land, would find its logical as well as its supernatural solution in partaking of Christ at the Communion table. Those who receive the Body and Blood of Christ grow into the likeness of Him who is their Head, because the law of nourishment is the inverse in this Sacred Banquet to that which is fulfilled in ordinary nutrition; the natural order is transferred into a reverse process in the supernatural order.⁷⁸ The change affects not the Body that is consumed, but the consumer. The individual and the Body of which he is a member grow unto the fulness of Christ.

"For the social needs of the Church, Christ has provided in a particular way by two Sacraments which He instituted. Through Matrimony, when the contracting parties are the ministers of grace to each other, provision is made for the external and properly regulated increase of Christian society and, what is of greater importance, for the correct religious education of the offspring, without which the Mystical Body would be in grave danger."⁷⁹ God permits men to share in His creative power by permitting them to have progeny. He gives them a glimpse of His own love, personified in the Love of the Third Person, when He blesses a ratified and consummated conjugal union with offspring. And in His own Mother He permits virginity to share in the blessings of Matrimony to prove to men of all ages that devotion and vows, spoken in His name, can bring bliss to many in the care of His adopted children.

"Through Holy Orders men are set aside and consecrated to God, to offer in sacrifice the Eucharistic Victim, to feed the flock of the faithful with the Bread of Angels and the food of doctrine, to guide them in the way of God's commandments and counsels, to strengthen them with all the other supernatural helps."⁸⁰

Through ordination the priest is given power over the real Body of Christ as well as over the Mystical Body. His tasks toward the true Body of Christ are to celebrate Mass and to confer the sacrament of the Eucharist according to the ceremonies prescribed by the Church.⁸¹ The Eucharist is the most important of the Sacraments, because it contains the whole work of Christ's redemption. Through ordination the priest receives power also over the Mystical Body; these powers are concerned with the forgiveness of sin, to baptize solemnly, to administer the sacrament of extreme unction, to assist at the sacrament of matrimony, to preach the word of God. The Mystical Body would languish and die without the Eucharist, its supernatural nourishment. The Eucharist itself would cease to exist if there were no priests because there

would be no one to carry out Christ's injunction, "Do this in commemoration of Me."

3. To God

From a consideration of man's nature, namely that he is made up of body and soul, that his nature is social by essence, and hence destined to live in society, and that it is contingent, we conclude that man has duties to himself, to his neighbor, and his God.⁸²

It is an accepted fact that the liturgy is meant to give glory to God. This is what Hildebrand calls the spirit of response-to-value.⁸³ The person who is formed by the liturgy realizes that he owes a suitable response to every value. God, the Supreme Being, is also the Supreme Value. Or to put it in the language of St. Thomas: "to give glory is to acknowledge and to proclaim the excellence of someone."⁸⁴ God's excellence is known because He so loved the world as to give us His own begotten Son. Through an ineffable mystery the Second Person became incarnate, and in the same outpouring of love the Son gave to His eternal Father the satisfaction that was His due. This is rehearsed and repeated for us daily in the Mass in an unbloody fashion. The effects of that overpowering expression of love continue to be poured out upon us through the channels of grace which are the sacraments, because through them are applied to us the merits of Christ's death on the cross.

Through the Church Christ gave the world means of adoring His Father fittingly. His Church has His powers and is His Mystical Body. Not only is she the custodian of the sacraments, but she is also the author of sacramentals.

Both the Old and the New Testaments call for and proclaim the glory that is due to God. The Psalter is a clarion call to man to worship God either personally or through the Promised One. The Psalms are preoccupied with extolling His goodness as the creator of all things; they give vent to paens of praise; they magnify His greatness and perfections as worthy of adoration. His wondrous deeds are the cynosure of the eyes of faith. The mysteries of the Messias body forth His work for the glorification of God. To this the Church gives expression and sets to music in her Divine Office.

If men could but appreciate the value of the liturgy as an integrating principle, the products of our instruction would be "determined by the divine" and would be "anchored in divine truth." If they could but see that the liturgy can serve as a principle of integration socially, pedagogically, and psychologically, they as its end results would be the strong and unflinching Catholics as of yore. If they but appreciated the fact that all integrating principles are nugatory save the one that is centered on God, they would buoyantly profess their faith in an unbelieving world, because they would be inflated by the knowledge that they are the Mystical Body, and that their worship is the worship of God, that is the liturgy. Then Mary, the Queen of Him who is His Priesthood is the living Priest of the Mystical Body, would look with pride on us, who had been bought by the Precious Blood of that same Son.

⁷⁵Ibid., p. 59, No. 91.

⁷⁶Joseph Kearney, *My Spiritual Exercises* (New York: P. J. Kennedy, 1945), pp. 245-246.

⁷⁷Pope Pius XII, *The Mystical Body of Christ*, op. cit., p. 15, No. 20.

⁷⁸Ibid., p. 15, No. 20.

⁷⁹Camillus de Caro, *Instructio Pro Tonsuram et Ordines Recepturis* (Paris: Desclée, 1937), p. 92.

⁸⁰William J. McGucken, op. cit., p. 8.

⁸¹Dietrich von Hildebrand, op. cit., p. 74.

⁸²Summa II-I, q. 2, a. 3; II-II, 103, art. 1 ad 3.

Material for Programs

Choral Speech for High School

The Miracles of Lourdes

LIGHT

Heralded by a wild rose vine's writhing
In a completely windless calm,
The Lady comes,

UNISON

Framed in a radiance deep
And redolent of the gold
Of powerful sunbeams,
Caught and stored
Within the shadow of the pointed arch.

MEDIUM

She offers Bernadette her smiling countenance,
That she might bathe
Her shivering body,
In the warm compassion
Glowing there.

LIGHT

Such beauty! Bernadette. Such undreamed-of beauty!
Has it paralyzed you,
That you have no sense of deference?
Rise and curtsy to the Lady.

UNISON

At once the Lady bows contentedly.
Their smiles and nods thus interweave
A web of understanding
And of tender love.

MEDIUM

Upon each alabaster foot,
The Lady wears a golden rose.

MEDIUM & LIGHT

About her waist is knotted
Carefully, a sash of azure blue.

DARK

How can you know from whence this vision comes?
Why is *she* here in Massabielle,
A place of filth, and bones, and noxious rubble?
Is she not an emissary of the devil?

LIGHT

Cross yourself, as you are wont to do
When terrified at night
By frightening shapes upon the splotched
And moistened walls of the Cachot.

Sister Rosaria, O.P.

Catholic University
of Puerto Rico

SOLO

I cannot raise my hand to sign myself.
It hangs quite limp, an alien thing.

UNISON

But see, the Lady's fragile fingers
Describe a great and gleaming cross
Which hangs, then floats away
Like smoke upon the air

LIGHT

And now, a wondrous thing!
For by a gentle unseen power
The fingers of the stricken Bernadette

MEDIUM

Are guided in the making
Of the sacred sign.

SOLO

If I might speak my rapturous thoughts,
Declare my love in words
Articulate and tender.

LIGHT

Your Rosary, Bernadette. You have one surely.

Let the Lady see your poor black beads.

LIGHT

She sees!

UNISON

For now appears in her left hand,
A chain of gleaming pearls, long
And reaching to the ground
With Crucifix of radiant gold,
Silently slipping through the slender fingers.

MEDIUM

The golden roses on the Lady's feet
Grow faint and somewhat dim;

LIGHT

But charming is the voice, and sweet.
That sounds within the listener's ear.

SOLO

"Will you render me the grace

To visit for fifteen days, this place?
I cannot promise you happiness here,
But only in the world to come."

DARK

You hear the rumbling of the Gave?
Its waters roar in angry turmoil!
Vehicles rattling in a panic rout;
The hellish cry, "Avaunt from here!"

UNISON

Fear not! The Lady can vanquish her enemy.
See, she quells the uproar with a glance.
Now, all is peace once more.

LIGHT

"Penitence," she whispers.
"Pray for the sick world;
Urge them to do penance."

SOLO

The Lady's eyes are full of pain

SPECIAL GROUP

Sin is the evil
That makes the Lady shudder.
Sin that caused the death,
Of her dear Son.
Sin — sin — sin!

DARK

We want to see the Bishop's miracle,
The blooming of the wild rose bush!

UNISON

Bernadette but stares uncertainly about,
And then begins to burrow like a mole.
She smears upon her face
A lump of sodden earth,
And even tries to swallow noisome mud.

DARK

Is this the favored one of heaven's visitant?
This shameless semblance of humanity?

UNISON

Crazy as they come!
What fools we be!

DARK

This talk of miracles must cease.
The cause, hidden devices, wires
Must be sought and destroyed.
The whole French army, stand about, on guard.

UNISON

Watch Bernadette's approach amid applause,
Like to a princess, certainly,
Flanked by gendarmes for bodyguard,
With a following worthy of any king.

MEDIUM

But Bernadette has thoughts for only one;
Quite heedless of the people's cheers and cries.

LIGHT

Her heart was far too charged with fear
Lest her sweet Lady never reappear.

UNISON

This is the day that the Lady chose
To reveal herself — The Immaculate Conception.

Her identity thus will bring to a close
The intimate daily apparition.

LIGHT

April, May, and June slip by;
And barriers round the Lady's niche
Were raised and just as surely, burned.

DARK

While nightly, guards were paid to watch
Lest pilgrims steal away spring water.

MEDIUM

The Lady's miracles increased.
She melted atheistic hearts;

UNISON

And daily undermined the peace
Of Mason, liberal, free-thinker;

LIGHT

Yes, even conquering the Emperor.

MEDIUM

Four long battling years ensued.
Her greatest foe — the Catholic clergy
Opposed her wish, that a church be built,

UNISON

Until the Voice of Rome had spoken.

LIGHT

The lovely Lady of the grotto of Lourdes
Today is the mecca for the sick of all faiths.

UNISON

The rhythmic hum that ebbs and flows
About her huge Basilica
As millions chant her Rosary
Grows silent at the tinkle of a bell.

LIGHT

The Lady's Son is passing by,
In Eucharistic blessing to the sick.

MEDIUM

Will there be a miracle?

UNISON

Lourdes itself is the miracle,
Where no soul goes away, uncured.

SPEECH VII: Robert, we dub you Grand Knight. [*Here the shield is pinned on sleeve.*]

SPEECH VIII

GRAND KNIGHT: Fellow Knights, Fair Maids, I thank you for this title. I shall always try to live up to this honor.

MAIDS

SPEECH I: The girls of this room are Maids of our Lady. We act as Mary's handmaids by trying to be like her.

SPEECH II: We gather under Mary's cape to shield us from sin.

SPEECH III: Our prayers to Mary help us think pure thoughts.

SPEECH IV: We maids act womanly so that boys will respect us. Phyllis Meagher has been chosen as the most womanly, so today we crown her as the fairest of the maids. [*Crowning here.*]

SPEECH V: [*Queen will stand*] Fair Maids, Manly Knights, you have honored me by placing these flowers on my brow. But the one I am to crown is far lovelier. She is Mary, the Queen of Heaven.

[*Procession will walk to the shrine and group in a semicircle.*]

Program

1. Welcome speech
2. Processional *Tis the Month* (song)
3. Speeches by the Knights
4. Knighting of Grand Knight
5. Grand Knight's Speech
6. Speeches by the Maids
7. Crowning of Queen
8. Speech of Queen
9. Walk to shrine. *Bring Flowers* (song)
10. Crowning of B. V. M.
11. Act of Consecration to B. V. M.
12. *Maiden Mother* (song)
13. Hail Mary
14. *O, Most Holy One* (song)
15. Our Lady of the Rosary of Fatima, etc.
16. *Lovely Lady* (song)
17. Immaculate Heart of Mary, etc.
18. Recessional — *Immaculate Mary* (Lourdes Hymn) [*The procession will march as before.*]
19. Farewell or closing speech.

CLOSING SPEECH: Dear friends, we hope you liked our May Day. We tried hard to please Mother Mary.

[*The program may be printed on the board for all to follow. The teacher may blow the pitch for the songs.*]

An Act of Consecration

My Queen, my Mother, I give my whole self to Jesus through you. Take my body, my soul, and all that I have or will have. Do with them whatever you wish for the greater glory of God now, and in eternity, Amen.

For Grades 2 or 3**A Classroom May Crowning**

**Sister Roberta Clare,
C.S.J.**

St. Mary Magdalen School

St. Louis 9, Mo.

SPEECH III: We knights wear the shield of prayer so our Fair Lady will keep us pure.

SPEECH IV: The sword we carry is the sword of truth. To be truthful is a mark of a good knight.

SPEECH V: We knights respect women and girls because we have Mary for our Fair Lady.

SPEECH VI: We knights are manly but Robert Toberman has been chosen as the most manly.

Dramatization for Grades 6-8

Bernadette of Lourdes

Characters (in order of appearance)

Narrator.

Madame Soubirous, Bernadette's mother.
Toinette Soubirous, Bernadette's sister, aged about 12.

Marie Soubirous, Bernadette's sister, aged about 10.

Justin Soubirous, Bernadette's brother, aged about 9.

Bernadette Soubirous, asthmatic, aged 13, going on 14, small for her age.

Monsieur Soubirous, father of Bernadette.

Jeanne Abadie, Bernadette's friend, aged about 12.

The Beautiful Lady, appears about 16 years of age.

Monsieur Lafitte, miller, an onlooker.

Madame Lafitte, miller's wife, an onlooker.

Madame Bouharts, mother of child miraculously cured, an onlooker.

Monsieur Jacomet, police superintendent of Lourdes.

Dr. Duzous, one of doctors who has examined Bernadette.

Monsieur Pierre Caillet, keeper of the guards.

2 Gendarmes.

As many spectators at Grotto as desired for Scene III.

The Action

PROLOGUE: In front of curtain.

SCENE I: In the "Cachot," a one-room cell of the abandoned prison, about early afternoon, February 11, 1858.

SCENE II: At the Grotto of Massabielle, at the bank of the River Gave. Late afternoon of February 11, 1858.

SCENE III: Again at the Grotto. Early morning, March 25, 1858.

Costumes

Women and girls: Skirt, coarse material; blouse, heavy stockings rough-looking oxfords, white kerchief worn caplike on head and tied at nape of neck; shawl when going outdoors. In addition to this, Bernadette wears rough cape thrown over head when going out.

Men: Dark trousers, suit coat, work shirt, bow tie, rough-looking shoes, dark beret.

Gendarmes and M. Jacomet: Dark suit, visor cap, white belt and shoulder strap, policeman's club.

Boys: Light shirt, dark knee pants, heavy socks (knee), rough-looking shoes.

Beautiful Lady: White dress drawn in at waist by blue ribbon with ends hanging

Sister M. Madonna, O.S.F.

Instructor in French
Cardinal Stritch College
Milwaukee 7, Wis.

down to hem. Long white veil on head. Feet bare, almost covered by folds of dress. Yellow rose at tip of each foot. Rosary of white beads on golden chain hangs on right arm.

Prologue

NARRATOR [*in front of curtain*]: On the eve of February 10, 1858, Lourdes was still a peaceful, respectable little village nestling at the foot of the Pyrenees Mountains in southern France. The Procurator General, in his semester report of January 18, only three weeks previous to the apparitions, had justly congratulated himself on the well-ordered discipline, the feeling of self-satisfied complacency and security that prevailed in his district.

Then suddenly, overnight, without warning of any kind, the heavens open. No one sees a thing. No one hears a thing. Except a little child who looks in the direction of a hole in the interior of a rock on the outskirts of the city, where the river Gave joins the canal.

This child and her Beautiful Lady will set in motion an avalanche of spiritual, moral, and physical re-birth, the like of which the world has not seen since the gospel days when Christ, the Son of God and Mary's Son, walked the face of the earth.

Here is how it all began. [Narrator withdraws. *Curtain rises on scene 1.*]

Scene I

[*The "Cachot," a one-room cell. Fireplace in one section of room; several straw mats on floor near fireplace; a crude table, 2 stools, 2 long benches. Madame Soubirous is darning; Justin, playing near fire; Bernadette, humming baby to sleep and keeping an eye on the fire.*]

MME SOUBIROUS: Toinette, Marie, quickly, set the table. Your father will be here any minute now.

TOINETTE & MARIE: Yes, Mother, right away.

MARIE: Toinette, bring the plates. I'll put on the tablecloth.

MME SOUBIROUS: What's the baby doing, Bernadette?

BERNADETTE: He's falling asleep, Mother. I'll put him to bed. [*Lays baby down on one of straw mats.*]

MARIE [*to Justin*]: And you, my little brother, go and fetch Father's slippers. Hurry, get up!

JUSTIN [*rising*]: O.K., Marie. [*Goes to corner, gets slippers, picks up stool, places both near fireplace.*] There you are! Everything's ready for Papa.

TOINETTE: Mother, I can find only seven plates. Where's the other plate?

MME SOUBIROUS: Yes—where's the other plate? Ask your little brother.

TOINETTE: Justin, where's the other plate?

JUSTIN: I broke it this morning.

MARIE: Oh, well, you'll have to eat out of the saucepan, then. Isn't that so, Mother?

BERNADETTE [*tending fire, putting in last fagot*]: Mother, there is no more wood. This is the last fagot.

MME SOUBIROUS: Oh, goodness! We must . . . [*M. Soubirous enters.*]

CHILDREN. [*running to him*]: Oh, Mother, Mother, here's Papa.

M. SOUBIROUS: Hi, children! Hello, dear. How's everybody? [*Sits dejectedly near fire.*]

MME SOUBIROUS: Any luck today? Have you found any work?

M. SOUBIROUS: No luck, dear. No work.

CHILDREN [*sympathetically*]: Oh, Papa! Poor Papa! Isn't that terrible!

MME SOUBIROUS: No work yet? Dear God, what's going to become of us?

M. SOUBIROUS: All morning I've gone about looking for work. It's no use. There's nothing for Soubirous. There's no . . . [*Someone knocks on door.*] Who goes there?

JEANNE: It is I, Jeanne Abadie, Bernadette's friend.

M. SOUBIROUS: Come in, Jeanne. Close the door, quickly! It's cold out!

JEANNE: Thank you, Sir. Hello, everybody! How are you all?

ALL: Fine, thank you, Jeanne. And how are you?

JEANNE: Fine, thank you.

MME SOUBIROUS: Did you come to play with Marie and Bernadette?

JEANNE: No, Ma'am. I'm going to fetch some wood for our fire. May Bernadette come along with me?

BERNADETTE [*pointing to fire*]: Oh, yes, Mother, may I go with Jeanne? We need some wood, too.

MME SOUBIROUS: Yes. We really need some. Put on your warm cape, and don't catch cold.

BERNADETTE: Yes, Mother. Thank you, Mother. [Runs for cape.]

TOINETTE: Mother, may I go with them?

MME SOUBIROUS: Yes, dear, but be careful.

JUSTIN: Maman, may I go with Toinette and Bernadette?

M. SOUBIROUS: No, you're too small.

MARIE: Stay here with us. Papa will tell us a story.

JUSTIN: A fairy tale, Papa?

M. SOUBIROUS: Yes, little one, a fairy tale. Which one do you want?

JUSTIN: The story about Cinderella, Papa.

JEANNE: Good-by, everybody. [Moves toward door.]

M. & MME SOUBIROUS: Good-by, Jeanne. Say "Hello" to your parents.

BERNADETTE & TOINETTE: Good-by, Maman, good-by, Papa. We'll be back soon.

ALL: Good-by, children. Good-by, Toinette. Good-by, Bernadette.

MME SOUBIROUS: Hurry. And be careful, Bernadette.

BERNADETTE & TOINETTE: Yes, Maman. Good-by.

MME SOUBIROUS: Good-by. [Girls leave. Curtain.]

Scene II

[At Massabielle, on the shore of the Gave River, and at the grotto, to one side of stage. At rise of curtain, Jeanne and Toinette are about to cross river.]

JEANNE [putting her foot in and testing water]: Oh—Oh—ooooo—ooo! Brrrrr! My, but the water's cold!

TOINETTE [doing same]: Brrr! Oh—Eeeeeeee! Oh, my goodness! My foot is frozen!

JEANNE: The last one across is a big fish! [Quickly cross river. When they reach other side, both look back.] Where's Bernadette? [Calls] Bernadette! Bernadette! Hurry up!

TOINETTE: She's coming as fast as she can. You know that she has asthma and can't run.

BERNADETTE [arriving out of breath and testing water]: Here I am! Oh—oooooooooooooo! It's too cold. I don't dare!

JEANNE [in mocking tones]: Bernadette's afra-aid! Bernadette's afra--ai--aid!

TOINETTE [taking up Bernadette's defense]: Bernadette is not afraid. She's sickly, I tell you.

JEANNE: Let's leave her there. We don't need her. Let's go. [Starts to go further into the woods.]

TOINETTE: Stay there, Bernadette. We'll be back soon.

BERNADETTE: Wait for me! I'm coming! Wait for m— [She begins to remove her shoes and stockings. Suddenly a strong wind attracts her attention. She looks about. A bright light seems to fill the

cavity in the Rock of Massabielle. A Beautiful Lady suddenly appears and beckons her with her hand. Bernadette approaches, remains standing an instant, then kneels, takes out her Rosary, begins to make the Sign of the Cross—pauses a moment, then makes the Sign of the Cross after the Lady. Then Bernadette begins the Rosary: "Hail, Mary, full of grace," etc. The Lady smiles, inclines her head, but prays only at the "Glory be to the Father," etc. After the Rosary the Lady disappears. Bernadette remains motionless in an attitude of prayer.]

TOINETTE & JEANNE [reappearing and dancing and singing on opposite bank]: Bernadette, Bernadette, Here we are. Come and help us! [Bernadette remains motionless.]

JEANNE: Bernadette, don't pretend you're deaf! Come and help us. We have a lot of wood. [Still no sign from Bernadette.]

TOINETTE [frightened]: Look, Jeanne, how still she is. She doesn't move. Something has happened to her. I'm afraid. [She calls loudly] Ber-na-de-ette! Ber-na-de-ette. It is I, Toinette. Answer me. [Still no answer.]

JEANNE [disgusted]: She's praying, the pious one! Come on, let's surprise her. [They quickly cross and tiptoe behind Bernadette and shout]:

JEANNE & TOINETTE: Boo!

BERNADETTE [jumping]: Oh, are you back already?

TOINETTE [demanding an explanation]: What were you doing while we were gathering wood?

BERNADETTE [surprised]: Doing? Didn't you see her? Didn't you hear her?

TOINETTE & JEANNE [utterly astonished]: Seen her? Heard her? What are you saying? Whom have you seen?

BERNADETTE: Why, the Beautiful Lady. She was so beautiful!

TOINETTE & JEANNE: Lady? What lady?

BERNADETTE: I don't know. She didn't tell me her name.

JEANNE [incredulous]: I don't believe a word you're saying.

BERNADETTE: But I tell you, I saw her. We prayed the Rosary together.

JEANNE [sarcastically]: Oh, Miss Bernadette is a visionary. Bah! You're dreaming!

TOINETTE [exasperated]: I'm going to tell Mother that you're making up stories. Come on, let's go. Mother will scold us. It's getting late. [They pick up wood and start to move toward exit.]

BERNADETTE [stepping in front of them and pleading]: Don't say anything to Maman, Toinette?

TOINETTE [undecidedly]: Oh, I don't know. We'll see. [To Jeanne] So long, Jeanne. [To Bernadette] Hurry, come on, it's late.

JEANNE: So long.

BERNADETTE: So long. [All move off stage as curtain falls.]

Scene III

[At the Grotto. March 25. Crowds assembling. Some carry candles, rosaries, bottles for water from the spring. Two gendarmes on guard. M. Jacomet, M. Caillet, and Dr. Duzous are at one end of stage, consulting and watching. M. Lafitte, his wife, and Mme Bouharts form a group of onlookers.]

NARRATOR [in front of curtain, before curtain rises on action of scene 3]: Since the day of the first apparition, Monsieur Jacomet, the police superintendent of Lourdes, and Monsieur Pierre Caillet, the keeper of the guards, have had their hands full. Their threats fall on deaf ears. If only they could find some sort of disorder or misdemeanor in all these goings-on. No theft, no quarrels, no accidents. People come by the thousands, money is left in and about the grotto, processions are formed, all with no apparent disorder.

On February 18, during the third apparition, the Beautiful Lady obtained from Bernadette the promise to come to the grotto on 15 consecutive days. In spite of opposition from all sides, Bernadette has kept her promise. It was on this same day that the Lady told the little girl: "I do not promise to make you happy in this world, but in the next." And to the assembled crowd, through the voice of Bernadette, the vision pleaded: "Pray for sinners."

Who can forget that most extraordinary day when, at the Lady's bidding, the spring came to life under Bernadette's probing fingers. Science and medicine are powerless to explain its miraculous powers. Dr. Duzous cannot deny that Louis Bouriette, blind in his right eye for twenty years, can now see perfectly. And little Justin Bouharts, a few days ago dying of consumption, is now toddling about and tugging at his mother's apron strings.

Then those tales of building a chapel and of coming in procession. Doesn't the Lady know the rules and regulations? Whom does she make herself? Only with imperial permission may crowds gather, processions form, and chapels be erected.

Father Peyramale, the curate of Lourdes, is very wary. He would be the last person to reveal to anyone what is going on under his bonnet. Only when, and if, the Lady reveals her name and proves her right to whatever title she may claim, will HE believe.

The girl must be insane. Yet, in spite of all efforts to prove her insane, the three doctors who have examined Bernadette have found her sane. Ignorant, simple, perhaps suffering from hallucinations, but sane.

Today, March 25, 1858, feast of the Annunciation, there is great expectation at Lourdes. Crowds are gathering by the

thousands from far and near. For some days word has spread abroad that Bernadette will receive some special message today. All eyes are focused in the direction from which Bernadette will soon appear.

[Narrator withdraws. Curtain rises on action of scene 3.]

M. LAFITTE [seeing Bernadette coming in the distance]: Look! There she comes! Down there!

MME LAFITTE: Ah, the blessed child! That's an angel for you, my dear, if there ever was one!

MME BOUHART [pointing to Jacomet and his companions]: Look at M. Jacomet down there, my good Mother Lafitte. Look at how he's putting on airs! [In tates him] Pretending he's so important! [Bernadette, her father, mother, Toinette, and Jeanne appear at far end of stage, opposite to where Jacomet is standing. As Bernadette comes on the scene, the crowd tries to get close to her, crying]:

CROWD: Bernadette! There comes Bernadette! Do you think the Beautiful Lady will tell you her name today, Bernadette? [To M. & Mme Soubirous] Good day, Monsieur Soubirous! Good day, Madame Soubirous!

THE SOUBIROUS: Good day, my friends. Good day!

2 GENDARMES [trying to push back the crowds]: Out of the way, everybody! Out of the way! Get back! Back, I say, back!

M. JACOMET [to Dr. Duzous as crowd moves back reluctantly]: You see, Dr. Duzous? Everybody follows her. She has upset all of France. She's crazy, I tell you!

DR. DUZOUS: Mr. Inspector, I have examined her. She is ignorant, yes, but insane? No.

M. CAILLET: Try once more, Doctor. [Calls to Bernadette who hasn't yet reached her position at the grotto.] Say, you there! You, visionary!

BERNADETTE [moving up]: I, Sir? [Drawing closer] Are you speaking to me, Sir?

M. JACOMET [while Dr. Duzous watches her closely, takes her pulse count, looks at her eyes . . . the crowd, curious]: Do you know that it's against the law to form processions?

BERNADETTE: Yes, Mr. Inspector.

M. JACOMET: Well then, what about these crowds that follow you everywhere?

BERNADETTE: I don't know, Sir. They are not following me. My Beautiful Lady draws them.

M. CAILLET [accusingly]: Isn't it true that you cured Louis Bouriette?

M. JACOMET [also accusingly]: And little Justin Bouharts? Since when have you become a doctor?

BERNADETTE [surprised]: Oh, no, Sirs. You are mistaken. I haven't cured them. They washed in the water from the spring and the Beautiful Lady cured them.

DR. DUZOUS [resignedly]: It's useless,

Gentlemen. Simply useless. There is nothing abnormal in her answers, nor in her conduct. [Meanwhile Bernadette becomes uneasy . . . an urgency to reach the grotto seizes her.]

BERNADETTE: Oh, excuse me, Sirs, but I must go. The Lady is coming. Good day, Sirs . . . [Hurries to her place before the niche in the rock.]

2 GENDARMES [pushing back the crowd]: Step aside, please! Step aside! Back everybody, back! Make room there. You, back! [Bernadette stands in front of the grotto. A great hush of expectation prevails. All eyes are upon her. Suddenly she sees the Lady.]

BERNADETTE [overcome with joy]: Oh, She's coming! There she is! [Points] How beautiful she is! Look! She's smiling at us! She's looking at us like a loving mother watching over her children. [Kneels, becomes transfixed. All kneel.]

BERNADETTE [speaking to Lady]: Good day, Beautiful Lady. I'm sorry that I'm late this morning. [Lady smiles, shakes her head as if saying that Bernadette need not apologize for her tardiness.] I love you so much! I am so happy to see you again! [Bernadette takes out her rosary. All present do the same. The Lady makes the Sign of the Cross. Bernadette does so after the Lady. The crowd imitates Bernadette. Bernadette begins]: "Hail, Mary, full of grace," etc. as far as "and blessed is the fruit of thy womb, Jesus" . . . [slowing down considerably on the last words. Pause. Then Bernadette addresses the Lady]: My Beautiful Lady, won't you please tell me your name? [No answer from the Lady; just a smile.]

BERNADETTE [continues—the crowd praying along with her]: "Holy Mary, Mother of God, pray for us sinners," etc. [She then asks again]: Most Beautiful Lady, please, what is your name? [Still no answer, only a smile from the Lady.]

BERNADETTE [continues]: "Hail Mary, full of grace, the Lord is . . ." [Pauses again, joins hands, looks longingly at the Lady, and in a pleading voice asks for the third time]: My Beautiful Lady, I know that I am not worthy of such a great favor. Please grant me this grace. What is your name? [The Lady becomes grave, humble, joins her hands, raises them on her breast, looks heavenward, slowly parts her hands, bends toward Bernadette, and says]:

LADY: "I am the Immaculate Conception." [She disappears.]

BERNADETTE [repeating to herself]: "I am the Immaculate Conception." "I am the Immaculate Conception." [The crowd registers a hushed awe, a reverence, an astonishment. Suddenly the impact of Bernadette's words penetrates their consciousness. Softly, then increasing in volume and joy, they take up the cry]:

CROWD: The Immaculate Conception! Did you hear? The Immaculate Conception! It's Our Lady. Our Lady of Lourdes! Our Lady of Lourdes! Long live Our Lady! [Bernadette rises; she hurries toward the cure's residence, off stage; the crowd follows, singing]: Ave, Ave, Ave, Maria; Ave, Ave, Ave, Maria. Immaculate Mary, our hearts are on fire. That title so wondrous fills all our desire. Ave, Ave, Ave, Maria; Ave, Ave, Ave, Maria. [Repeat off stage as curtain falls.]

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—G. C. Harmon

Granny Does It

A Mother's Day Playlet

CHARACTERS: Granny O'Brien; Martha Adams, the lady next door; Children: Mary Lou, Bill, Sue, Bob, Alice, Jackie, Dick, Harry, Dan.

SCENE: An ordinary living room. An old lady is sitting in a big chair. Her crutches are close at hand. A younger woman is adjusting the pillow behind Granny.

MARTHA: There now, Granny, you're all settled. Is there anything I can do before I go?

GRANNY: No, thank you, my dear. You certainly are a wonderful neighbor. I don't know how I would get along without you.

MARTHA: You've helped me many a time, too, Granny. I'm going to run along now to get dressed to go to the crowning. I'm sorry you can't go this year. It's probably the first time you've ever missed, isn't it?

GRANNY: The first time in about thirty years! Well, good-by, Martha, and God bless you!

[Martha leaves. Granny leans back in her chair and speaks softly to herself.]

GRANNY: Yes, the first time in many, many years! The first time, too, that I shall be alone on Mother's Day —

[There is a rustle outside and a quick knock at the door. May Lou enters. She is wearing a white dress and a veil or wreath on her head.]

MARY LOU: Hello, Granny! Happy Mother's Day!

GRANNY: Come in, Mary Lou! How lovely you look! You're all dressed up for the crowning.

MARY LOU: Yes, I've come a little early, Granny. Am I the first one? I mean, did anyone else come by?

GRANNY: It's only about two o'clock. The crowning isn't until three, is it?

MARY LOU: No — Ah! here they are!

[She runs to the door and admits a group of children all dressed for the procession. They cry "Hello, Granny!" and "Happy Mother's Day, Granny!" as they troop in and cluster about her chair. One boy carries a package, neatly wrapped. Two girls are carrying candlesticks with new, white candles in them. One child holds a small flowering plant.]

GRANNY: Why, how beautiful you look! Did you stop in to see me on your way to church?

Sister M. Liguori, O.P.

St. Peter & Paul High School

Saginaw, Mich.

BILL: In a way, Granny. You see, the other day in school we were talking about Mother's Day. Sister said our Blessed Lady is the very greatest mother of all. She's God's mother, and everybody's mother —

GRANNY: Yes. As we say in the litany, "Mother most admirable!"

BILL: We talked about other great mothers — Washington's and Lincoln's — and Sue said that you are a pretty famous mother, too! You've been like a mother to the whole town. Everybody comes in here with their troubles —

SUE: And Granny, because now your own family — well, since Marie —

GRANNY: Yes, Sue, since my only child has gone home to God —

SUE: Yes. Because you're all alone this year we wanted to get you a little present for Mother's Day.

BILL: And here it is. [He places the package in Granny's lap.]

ALICE: It's from all of us. Do you like it?

[Children laugh. "Give her time!" and "Open it, Granny!" Granny unties bow and lifts out of box a small statue of our Lady. She starts to lift it up admiringly, then stops to look into the box again.]

GRANNY: Why, what is this in here? A tiny crown!

[Nearby child lifts it out so Granny can see better.]

JACKIE: Isn't it pretty? Fred made it.

GRANNY: Oh, Fred, it's lovely! And the beautiful statue! Oh, children, I don't know what to say —

ALICE: There's more, Granny! Tell her the rest!

DICK: Harry's supposed to tell, Alice.

ALICE: Well, hurry up! I can hardly wait!

HARRY: Granny, we know you've always come to our May crowning, and when we got this little statue we thought perhaps we could have a crowning right here, this year!

ALICE: We practiced in school —

SUE: Let Harry tell it, Alice!

HARRY: We did practice in school. We'd like to fix you a little altar right here and crown the Blessed Mother.

DAN: So you wouldn't have to miss it!

GRANNY: Why, I think that's just wonderful! How did you ever think of it? And who is going to crown her?

DAN: Well, Granny, we voted in school. Sister said we should choose someone who really shows his love for the Blessed Mother —

DICK: Someone that really deserves it, you know —

ALICE: Guess who it is, Granny!

GRANNY: Is it you, Alice?

ALICE: Oh no! Guess again!

GRANNY [looking around]: Is it Bob? No? Mary Lou?

CHILDREN: It's you, Granny! You're the one!

GRANNY: Why — but how? I don't understand — [She points to her crutches.]

HARRY: It's all right, Granny. You let Bob take your statue and you take this little crown. You know when to put it on, don't you? All right, everybody, get in your places!

[Children quickly form a semicircle behind Granny's chair and on both sides. Girls with candles light them and stand close to Granny. Bob kneels before Granny, facing her and holding statue. Children sing "Bring Flowers of the Fairest." At proper time Granny places crown gently on statue. Bob carefully sets statue on small table next to Granny. Two girls with candles place them on each side of statue. Child sets flowers before it. Then all children sing "On This Day O Beautiful Mother." Then there is a pause.]

GRANNY: God bless you! God bless every one of you! And Sister, too!

JACKIE: God bless you, Granny! Happy Mother's Day from all of us!

[Children leave quietly with soft "Good-bye, Granny!" and "See you later, Granny! etc." Mary Lou alone remains.]

MARY LOU: Good-bye, Granny. Don't be lonesome, now, will you?

GRANNY: No, I won't be lonesome now. [She looks at her statue and smiles. As Mary Lou leaves, Granny takes out her rosary. She is still smiling as the curtain goes down.]

Meditations for Primary Children

Sister M. Euphrosine, C.D.P.

Providence High School

Alexandria, La.

May 1 — Our Daily Bread

God the Father created all the beautiful plants that grow in the fields. He made the wheat from which we get bread every day. He made the corn, potatoes, lettuce, fruit, and many other things. How good God is! He made it for us to use and enjoy. Without food we could not live. Before I eat do I say the grace with love? Do I thank God after meals? (Pause)

Silent prayer: Bless us, O Lord, and all Thy gifts.

May 2 — Mother Mary Our Queen

A queen is someone who is kind, loving, noble, and holy. The Blessed Mother is really the best Queen. She loves us, she helps us, she helps all who ask for her help. A queen is rich. The Blessed Mother is rich in graces. I will get some from her if I ask for them. Dear Mother Mary, my Queen, let me be your little child. Help me to be holy and kind like you. To show you that I love you, Mary, I will say a rosary whenever I can. How do I show my love for Mary?

Silent prayer: Holy Mary, pray for me.

May 3 — My Love for the Blessed Mother (May Altar)

To help us remember that we wish to love and honor the Blessed Mother we can fix a little altar for her, and have fresh flowers on the altar every day. As we pass by the little altar it will remind us to say a short prayer. The Blessed Mother will certainly bless us for showing our love for her. In what way do I show the Blessed Mother that I love her? (Pause)

Holy Mary, pray for me. Bless me and help me to become more and more like you.

May 4 — Ascension

Jesus stayed forty days upon earth after Easter. During those days, He went about making people happy. He made His Mother Mary happy too. When the time came for Him to leave Mary was sad. She would be lonesome for Him. Yet she went to help friends and tell them about Christ. One day, I too shall go to heaven if my soul is clean with sanctifying grace.

Talk to God: O Jesus, I hope in Thee, (3).

May 5 — Death of Mary

Mary lived many years after Jesus went to heaven. She stayed with the Apostles and helped wherever she could. When she died the Apostles buried her. The next day they went to visit her tomb, but when they opened it, her body was not there, only beautiful lilies and roses. Jesus took Mary's body to heaven. She is there today with her Son. One day we hope to see her too.

Tell Mary how much you love her, and ask her to be sure to save a place for you with God—Mary, our hope, pray for us.

May 6 — Happy Death

If every day we ask our dear Blessed Mother and St. Joseph to be with us when we die, we will have a happy death. Mary will not forget us. When you say the Hail Mary, and really mean what you say, especially the sentence "pray for us sinners now and at the hour of our death," Mary surely will help you.

Think of the many times you just said words and didn't think of what you were saying.

May 7 — Judgment

As soon as I die my soul appears before God. He will examine us. It does not matter how rich or how smart I am. God only looks to see how good I was. I should be happy to stand before God and say, "God, I tried very hard to be good and make You happy." Did I really try?

Silent prayer: Most Sacred Heart of Jesus, have mercy on us.

May 8 — Heaven

When we get to heaven, we shall be just where God wants us to be. In heaven everything is so wonderful that no one can even tell you what it is like. A picture can help us to think of a few things in heaven. There we will know what it means to have God for our loving Father and Mary for our dearest of Mothers.

Think for a while: O Jesus, I hope in Thee. O Jesus, I believe in Thee. My God, I adore Thee.

May 9 — Roses for Mary

Sometimes we can offer the Blessed Mother flowers of prayers and sacrifices. As we say the Rosary, each Hail Mary could be one little rose. Maybe if you are tired and you find it hard to kneel or sit straight, offer that "little hurt" to Mary with the Hail Mary's. Those will be beautiful flowers to offer her. Right now offer a rose of prayer to the Blessed Mother. (Pause)

Thank You, God, for giving us such a lovely Mother to help us become more holy. I am sorry if I did not appreciate Your kindness and love for us. My Jesus, I thank You and love You. Mary, our Mother, our Queen, bless us and guide us.

May 10 — Virtue of Faith

"O Jesus, I believe in Thee" means that I believe Jesus suffered and died on the cross to make up for my sins and help me to get to heaven, and it also means that I believe all that the Catholic Church teaches. When I make a Sign of the Cross, I show that I believe Jesus died on the cross. Do I think of what it means when I say "O Jesus, I believe in Thee?" (Pause). Now say it three times.

May 11 — Virtue of Hope

"O Jesus, I hope in Thee" means I hope and pray that God will forgive me all my sins and take me to heaven to live with the Blessed Virgin Mary and all the saints forever. Am I trying to live a holy life so one day I may be happy with God in heaven? (Pause)

O Jesus, I hope in Thee.

May 12 — Virtue of Love

O Jesus, I love Thee with all my heart. The best way to show Jesus that I love Him is by making little sacrifices. I show Jesus that I love Him when I think of what I am saying when I pray. I show Jesus that I love Him when I do my best in school, and I also show my love if I offer all my work, especially class work, to Him by saying "All for Thee, dear Jesus" before I start. How much have I shown Jesus that I love Him? (Pause) My God, I believe, I adore, and I love.

May 13 — Scapular Medal (Special Protection From Mary)

To show our Blessed Mother that we love her and want her to protect us in a special way, we can wear a scapular or medal. We love to wear pins, medals, and badges of great heroes. We must not forget also to wear medals or badges of the great heroes and saints of God. If we honor them, they will not forget us in heaven. Where is my Scapular Medal? Do I at least have a rosary in my pocket or purse? (Pause)

All the saints of God, pray for me. Help me to choose the right way to God. Should I go wrong forgive me and guide me back. Most Sacred Heart of Jesus, have mercy on us.

May 14 — Sanctifying Grace

When we have sanctifying grace on our soul it makes us holy and beautiful before God. We received this gift at baptism. As long as we have no sin on our soul it will be filled with sanctifying grace. This gives us a right to heaven. God is pleased to see us keep in sanctifying grace. He gives us another grace to help us keep our soul clean. However, should we fall into sin and lose that beautiful gift we can get it back by going to confession. How good God is to give us another chance. Do I do my best at work, play, and in prayer so as to gain more strength to remain in the state of sanctifying grace? (Pause)

Thank You, God, for the great gift of sanctifying grace. Holy Mary, you were so holy and good. Help me to keep my soul pure. Mother most pure, pray for us.

May 15 — The Coronation — Mary's Reward

During the time the Blessed Virgin Mary lived upon the earth she worked hard, she helped others, she prayed much. She was willing to do things for others. Many times she suffered much. Above all she prayed well. After her death God rewarded her. It is said that the Blessed Mother got a beautiful crown on her head from God as a reward for all she did for God upon earth. My, what an honor and privilege, to be crowned Queen of Heaven. If I serve God well by praying well, playing well, and working well, I too will be rewarded. God will let me live with Him and His Blessed Mother in heaven. Oh, what a beautiful reward! Am I serving God the best I know how? How do I pray — play — work? (Pause)

St. Michael Archangel, defend us and lead us to our Lord. My Jesus, I love You and wish to serve you well.

May 16 — St. John Nepomucen

While still a young boy he worked and studied hard at school. He wanted to learn much so that he could go out to teach other boys and girls. He made many sacrifices to become more holy and brave. Later he became a priest. People came from far away to hear his talks about God. Each one who heard him left happy and willing to serve God better. One day a mean king had him thrown into a river because he would not break a secret and kept his promise to God. St. John was strong in his Catholic Faith. He was not afraid to let others know that

he believed in God and all that the Catholic Church teaches. How do I listen and work at school? Do I make good use of my time? (Silent prayer). St. John, pray for me.

May 17 — My Patron Saint

God gave me an angel to watch over me and protect me. At baptism I received a name of a saint. My mother and father chose that saint's name because they wish me to try to be like the saint whose name I have. I shall try to serve God as he did, to make sacrifices and help others. Above all I shall try to love God and the Blessed Mother. If I try to follow the example of my patron saint and often ask him to help me, I will become more holy and pleasing to God. Now I will think of one thing my patron saint did. Then I will ask myself if I try to be like him. (Pause)

St. (your patron saint) pray for me. Help me to love God as you did. Today I will try not to look around so much, but work very hard and quietly.

May 18 — The Holy Spirit

We cannot do anything by ourselves. Whatever we can do God helps us. The Holy Ghost (Spirit) helps us to become holy. But we have to ask for the grace to do what is right. We have to ask the Holy Spirit to help us to see and understand what we must do to gain heaven. Especially when I find things hard to understand, I can call upon the Holy Ghost to help me. Right now let's ask the Holy Ghost to teach us how to say extra prayers. (Pause)

O Holy Spirit, help me to see and do what is right.

May 19 — God's Mercy

Many, many years ago God had to punish people because they did not love Him. He sent a heavy rain which lasted for forty days. Everything was destroyed except those in the Ark. After the rain a beautiful rainbow appeared in the sky. This was a promise from God that He would never again punish the world by such a long rain. Whenever we see the rainbow we should think of God's goodness. So many times we have hurt Him, but He forgives and does not punish. Now think of the many times you have hurt God. Then tell Him you are sorry. (Pause)

My Jesus, mercy. Save us, O Lord, from punishment. Should You send it, give me grace to accept it.

May 20 — Special Roses

There are so many ways in which we can show the Blessed Mother our love for her. Saying the Rosary is one way. Each Hail Mary is a special rose. After you have said the entire Rosary with love you have given the Blessed Mother a beautiful bouquet for which she will give you extra graces. How do I use my Rosary? (Pause)

Dear Blessed Mother, teach me how to pray. Teach me how to become more holy. Help me to serve God the way you did. Each time I say the Hail Mary accept it and give it to Jesus.

May 21 — A Share in an Offering

During Holy Mass the priest offers prayers to God and the bread and wine which is changed into our Lord's Body and Blood. With him we too offer our prayers and sacrifices to God so that we can share in the graces received. At Holy Mass today, what was my offering? Did I watch the priest at the altar? Did I think of what was really happening? (Pause)

My Lord and my God. My Jesus, I believe in Thee. O Jesus, I hope in Thee. O Jesus, I love Thee with all my heart.

May 22 — St. Rita

St. Rita was a Sister. She spent much of her time thinking about the sufferings of Jesus Christ, and willingly offered sacrifices to Him. One day she accidentally bumped her head against the Crucifix and one of the thorns made a wound on her forehead. This wound caused her terrible sufferings. But Rita was happy to suffer a little thorn wound for sinners. By her suffering many sinners became better. In what way do I accept the little suffering Jesus sends me? (*Pause*)

Jesus, Jesus, Jesus, I love You. St. Rita, pray for me. Obtain for me that desire to suffer for Jesus crucified as you did.

May 23 — St. Julia

Julia was a rich loving lady. During a war she was taken by the enemy and became a slave. She was made to work very hard. Many times the master in charge treated her roughly, yet Julia would smile and remain brave. One day a person who did not believe in God asked her to pray to his false gods. Julia refused to do it. So they beat her and nailed her to a cross. Julia suffered great pain, yet she did not give up. Thus Julia died. Am I willing to suffer a little pain cheerfully for Jesus? (*Pause*)

O my God, I am sorry for the many times I have grumbled and complained when something hurt me. I will try now to say, "Jesus, I love You" instead of complaining.

May 24 — Just a Reminder

So that you may not forget, today we will think a while about why God made us. Didn't God make us to know Him, love Him, and serve Him? Am I trying my best to learn to know God more and more each day? How do I show my love for Him? And in serving, am I willing to help others? (*Pause*)

Thank You, God, for creating me. Thank You for the many gifts you have given me. I wish to love You, serve You better, and show Your Goodness each day.

May 25 — A Friendly Call

We all have many friends. Some we love more and are willing to give extra help to them. We like to be with those whom we love a great deal. So, we either talk to them over the telephone or pay a visit to their home. Now there is one Friend we should love above everyone else. You know who He is. Yes, Jesus. He lives in the beautiful home, our Church. Him you surely should not forget to visit every day, especially if you pass by His home going to and from school. Go in, talk to Him and then listen to what He has to say to you. If you are far away from a Church, send your Guardian Angel to tell Jesus hello from you. Right now, while we are thinking quietly, let's send our angels to Church. Be sure you tell him what you would like for Jesus to know. (*Pause*)

Holy Guardian Angel, watch over us and protect us.

May 26 — Christ's Helpers

God has given us many helpers. Among them are the priests. They take Christ's place upon earth. It's through them that we are able to receive the sacraments and many other things that help us to live a holy and happy life. These Christ's Helpers (the priests), before they become priests, have to spend many years studying and working hard to learn what to do. We can help these young men with their studying by asking the Holy Spirit to help them. We can also offer little sacrifices for them. Right now let us think of something we could offer for them. (*Pause*)

Holy Mary, pray for us and help the young men to become holy priests.

May 27 — Thinking of God (Silence)

Have you ever been in a room all by yourself? My, wasn't it quiet! Maybe you even became a little afraid. But no, you shouldn't. You were not alone. God was there. Your Guardian Angel was there. That would have been the best time to think about God. You could have talked to Him. You could have just felt He was right beside you. The best time to talk to God and think about Him is when it is very quiet. When we talk to God here at school it is very quiet. When you are in Church it is very quiet. You can think better when there is no noise. So, for a few moments, let's be very, very quiet and think about our Guardian Angel, the Blessed Mother, and the many saints about whom you have heard, how they loved God, how they suffered. (*Pause*)

Little Jesus, I love You. O Jesus, Jesus, come to me.

May 28 — Brave Men

We all know something about soldiers. We know what they do and why. But do we stop to think that they need our prayers? Some soldiers come back just fine. Others come back maybe a little crippled. Some never come back. They have given their lives for our country. They were killed because they tried to keep the enemy from coming here to hurt us. Let's not forget these brave men. Ask God now to help them. If you know of someone who was killed or someone who is still suffering, say a prayer for him. (*Pause*) My Jesus, mercy.

May 29 — A Light

A good, kind, loving child will be like a little candle shining to show the way. This child will show others the way to be like Christ. By the many beautiful actions he does he will lead others to Christ. It may happen that because of you who pray so devoutly, who kneel so quietly, who look so happy, that someone has changed his life from being a cruel man to being a kind, loving man. Am I a little candle? (*Pause*)

O Jesus, I am sorry for not being holy and kind as You would like me to be. I am sorry if I didn't help when I should. O Jesus, I want to be like You. My holy Patron Saint, pray for me.

May 30 — St. Joan of Arc

Joan was a brave young lady. She was not afraid to go to fight the enemy. She knew God would help her if she prayed and was holy. Joan was willing to be burned to death for Christ. No suffering could make her give up her love for Jesus. Shouldn't I be ashamed for crying and getting angry because I didn't get what I wanted, for not being happy to offer a sacrifice to God? (*Pause*)

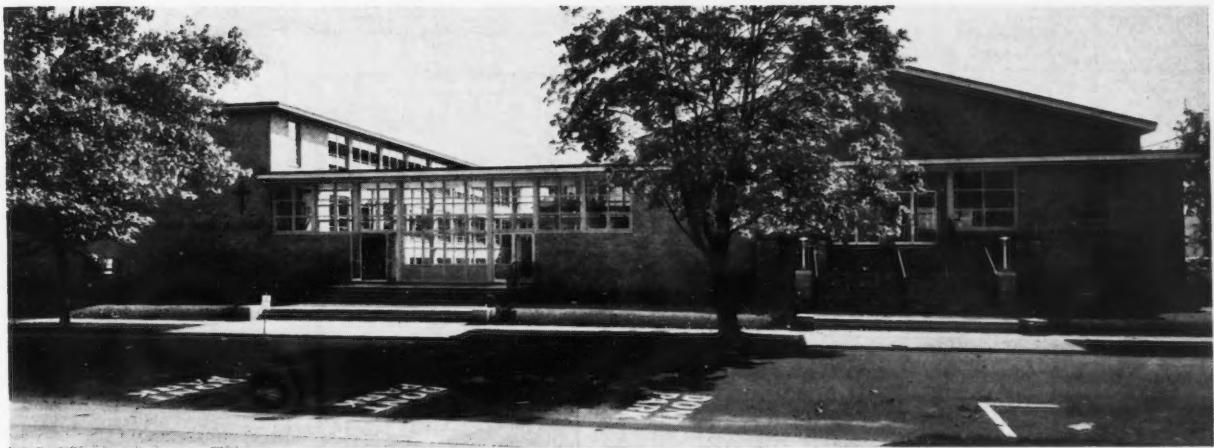
My Jesus, I am sorry. Holy Mary, pray for me. St. Joan, make me brave and holy. St. Joan, pray for me.

May 31 — St. Angela

When we go to school we learn how to love God, how to do things, and what we must do to become saints. If we pay attention during class, pray, and think, we can learn many things and help others. This is exactly what St. Angela did. She saw that many children committed sin because they never learned about God. They never were told what to do and how to do things. So St. Angela helped many children and girls to become good Catholics. But she could not have done this if she herself didn't learn first. How do I make use of the time in my classroom? Do I listen? work? pray? (*Pause*)

O Jesus, I believe in Thee, O Jesus, I hope in Thee. O Jesus, I love Thee and I thank Thee. St. Angela, pray for me.

The School Plant



St. Rose Elementary School, Belmar, N.J., designed by Eggers & Higgins, New York, N.Y.

Light, Air, Space on a Small Site St. Rose School, Belmar, N.J.

The new St. Rose School at Belmar, N.J., was dedicated on June 16, 1957, by Most Rev. George W. Ahr, Bishop of Trenton. Very Rev. Msgr. John J. Endebrock, diocesan superintendent of schools, made the principal address on the occasion. R. Jackson Smith, of the architectural firm of Eggers and Higgins of New York City, presented the key to Rev. Peter J. Testen, the pastor.

The new building has alleviated the overcrowded condition which had existed for the past decade in Belmar and will permit many more pupils in Belmar and neighboring towns to attend a Catholic school.

An Architectural Problem

The architects were faced with the problem of a limited site. The solution shown

in the plans is two wings, connected by corridors which house administrative offices and other services. The eastern wing of three stories contains the 18 classrooms, with lavatories on each floor. The first floor of the western wing is an auditorium-gymnasium and all-purpose room for the physical education program, entertainments and plays, and is also used as a chapel for additional Masses during the summer.

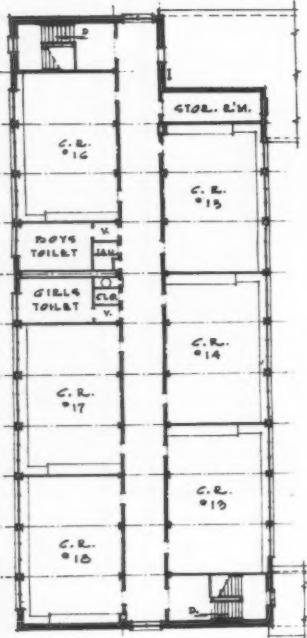


The Inner Court

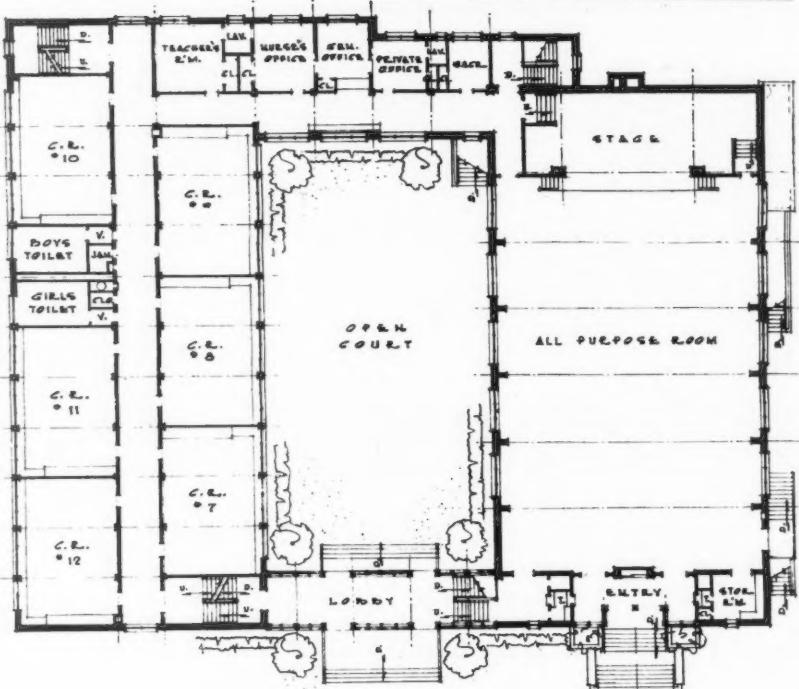


The Auditorium-Gymnasium

SECOND FLOOR PLAN.



FIRST FLOOR PLAN.



months. Below the auditorium, on the ground floor, is the cafeteria accommodating 500 pupils at one time.

The Courtyard

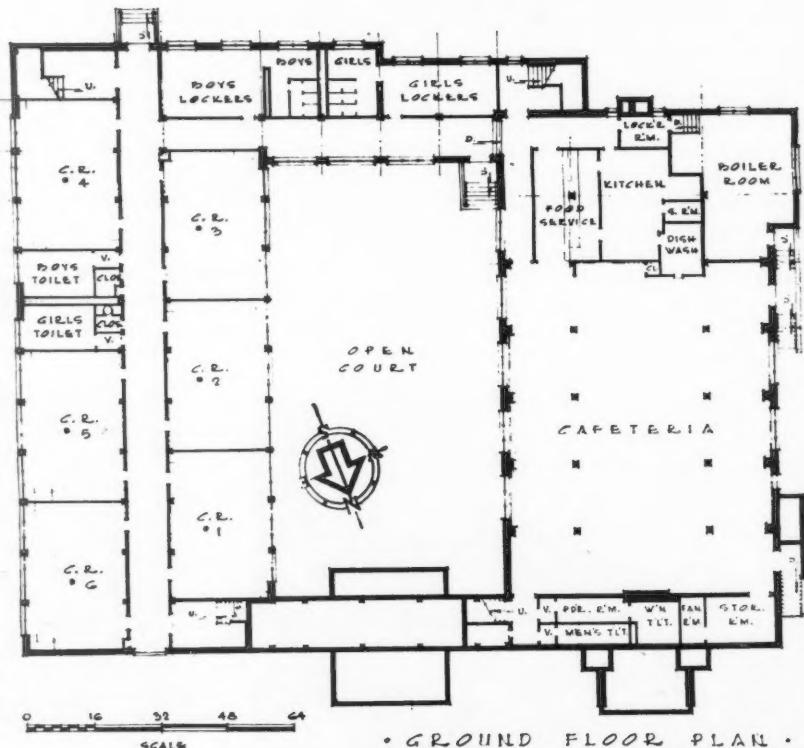
A pleasing and useful architectural feature is the courtyard separating the two wings. This grass-covered plot, 50 by 100 feet, adds beauty and spaciousness to the structure and provides light and air for the inside rooms. In the center of the courtyard is a statue of our Blessed Mother which was given to the parish in 1949 by the former pastor, Father James P. O'Sullivan. The courtyard will be the center of many parish devotions to our Blessed Lady, especially the May crowning and the nightly recitation of the Rosary during May.

Construction Features

The building, of contemporary design, is a steel-frame structure finished outside with brick and wood trim, with a flat built-up roof. The classrooms have plastered ceiling and painted block walls. Floor covering is either linoleum or asphalt tile. Toilet rooms have tiled floors and enameled wainscot.

Mechanical Equipment

Forced hot-water heating with oil-fired burners is automatically controlled. Incandescent lighting is used. There are a program clock and a fire-alarm system. Green



FLOOR PLANS OF ST. ROSE SCHOOL, BELMAR, N. J.

chalk boards and colored cork boards and wooden wardrobes are in the classrooms.

The total cost of the 18-classroom school

with a maximum capacity of 900 pupils was \$700,600 — \$14.90 per square foot and \$778 per pupil.

The 55th Annual Convention of the National Catholic Educational Association

The 55th annual convention of the National Catholic Educational Association was held in Philadelphia, April 8-11, 1958, under the patronage of His Excellency Most Rev. John F. O'Hara, C.S.C. The attendance as announced was 12,000. During the time of the convention, the Pope praised the Philadelphia Archdiocese on the occasion of the celebration of the 150th anniversary of the founding of the archdiocese. Among other words of praise, besides the special commendation for its concern for the sacred missions, Pope Pius said:

"Many holy shepherds" of the Philadelphia See who, "inspired by the zeal for religion, worked for the satisfactory establishment of Catholic life there, so that it could extend its beneficial influence to the vast radius of souls."

"Among these holy shepherds, particularly insofar as parish schools are concerned, the venerable (Redemptorist Bishop) John Neumann was greatly worthy of honor. By the gentleness of his character, his hard work, and his prudence, he won great esteem and renown which still lives today."

The convention would have been an excellent occasion to have commemorated the first of our parish parochial schools in Philadelphia, the state which was most hospitable to Catholics in the colonial period.

More Than Usual Attention to Theme

In this convention there was more than the usual attention to the theme of the convention. There was additional special interest in guidance and gifted students. A large number of additional topics were discussed in formal papers, in panels, in so-called workshops, in a demonstration, in field visits, in the field of special education. Eleven resolutions were passed—rather simple statements of the subjects, some of which were discussed in the convention and some of which were not in the available papers. These resolutions related to the right to educate, parent-teacher conferences and home-room teacher guidance, the needs of the gifted and training for lay leadership, integration of lay and religious teachers, use of lay volunteer services in schools, uniform system of financial accounting and reporting, excellent work being done by the U. S. Office of Education, scholarships, teaching of mathematics, science, and the humanities, and the meeting of the challenge of Communism.

Edward A. Fitzpatrick

Editor of the

Catholic School Journal

The Amazing Convention Exhibits

To many of the members the most significant part of the convention is the exhibits. These were an amazing display of the equipment and supplies used in teaching and the supplementary activities. These exhibitions should rank with the great fairs of the world. It is noteworthy that the possibility of the convention is affected by the financial income from the exhibits. It is worthy of note that the exhibits were very well attended, and it looked very much as if many in attendance were "playing hooky" from the meetings. And it was obvious that here was the place where you could meet your long-lost friend whom you had not seen for years and had no way of meeting otherwise. I think it would do the members of the college and university department good to visit these exhibits. The representatives of the various companies talked about their products and their place in schools, and with the ingratiating personality of a salesman greatly helped the teachers, especially if they had specific problems.

Archbishop O'Hara's Sermon

"In this hour of confusion," as he phrased it, the host of the convention, Most Rev. John F. O'Hara, C.S.C., urged Catholic education to hold to its traditions and to meet the opportunity which the present situation offers for leadership for a new direction of public education. The comments of the Archbishop on the training of priests we are placing elsewhere, but special significance is given to his words on guidance because of the almost simultaneous release of the Pope's statement in the same field. Archbishop O'Hara said:

"We can help our contemporaries further by encouraging them to study the history of Catholic education. We have made mistakes, but I hope they are not prolonged unduly once we become aware of them. Now and then a note in block-lettering comes from a child in a Catholic school. Sometimes we hear of a high school pupil who cannot dial a telephone because he never learned the alpha-

bet. And I am afraid that sometimes some of our teachers overlook the fact that the philosophy of secularist counseling is based on the exclusion of God and the soul from the educational process.

"Counseling in schools is mentioned because it is the subject of a piece of legislation new before Congress. A bill presented at this session proposes federal subsidies for enlarging counseling services, available to students in both public and non-public schools. Its purpose is to discover latent talent that could profit by college education, and yet the record indicates the inadequacy and the lack of success of existing counseling programs.

"The United States Office of Education, in its 1958 Bulletin Number 1, has rendered a service by publishing its sample study on the holding power of colleges—the reverse side of the so-called 'drop-out' problem.

"Fifty-one items of facilities and services provided by the colleges were proposed for evaluation by the graduates who took part in the study. Ranked first in the expression of satisfaction was the item, 'opportunities for religious life.' Ranked lowest were six items that fall definitely into the guidance and counseling category. I need not labor the point. . . .

"May we conclude that a revolution is impending in popular education and that Catholic schools will be asked to show the way back to a sound system?

"I foresee nothing of the sort. The school of thought that produced the confusion is still firmly entrenched. Even those who admit the inadequacy of mechanistic testing have nothing to offer but more testing—testing in depth, they call it. Those who analyze the unpopularity of counseling propose more counseling.

The Keynote Address

The theme of the convention was the subject of the keynote speaker. "The Right to Educate—the Role of Parents, Church, State" by Father Joseph T. Tinnelly, C.M., dean of the school of law of St. John's University. Father Tinnelly and others, besides discussing the role of the Church, State, and parents, dealt with the historical and administrative relations of the state and education and religious teaching. Father Tinnelly's paper has three parts: a discussion of the topic itself; a superficial review of the development of Catholic education in the U. S.; and a brief summary of judicial decisions involving religious or sectarian instruction and public authority. The first topic is introduced with this statement in which it would have been well



Rev. Edward McBride, O.F.M.Cap., and Rev. Maurice Maurer, O.F.M.Cap., of Glencliffe High School (Capuchin Preparatory Seminary), Garrison, N. Y.

if the word absolute had been defined, whether the reference was to the whole field of education, or to particular fields, such as "faith and morals":

"Presuming, of course, that all are concerned with the welfare of the child, the three principal parties in interest in any educational plan are the parents, the Church, and the State. All of them have rights but in no case are these rights absolute. And so the first task of this convention is to determine what are the respective rights of the parents, the Church, and the State."

The Parents' Right to Educate

The primary right to educate belongs to the parents. The right is discussed in quotation from the Encyclical on Christian Education, the Canon Law (Canon 1113), and judicial decisions. The Pope's statement will serve our immediate purpose.

The Church's Right to Educate

In stating the Church's right to educate, the Encyclical is again used as central:

"In the Catholic theology of education, therefore, the Church plays an important and essential role in the education of the child but it is a supplementary role to the extent that it assists or supplies the deficiencies of parents. In fact so jealous is the Church of the family's inviolable natural right to educate the children, that she never consents, save under peculiar circumstances and with special cautions, to baptize the children of infidels or to provide for their education against the will of parents, till such time as the children can choose, for themselves and freely embrace the Faith."

Influence of the Encyclical

The right of the State to educate is stated in terms of secular education of the citizens and the protection of the child in case of family failure. The latter statement is a paraphrase of the Encyclical. Here too the central responsibility of the family is emphasized and the supplementary role of the State as well as the Church:

"This mission of education extends to every branch of learning and every regulation insofar as religion and morality are concerned. Nevertheless, the Church recognizes and upholds the right of the state to supervise and promote the physical, civic, and otherwise secular education of its citizens."

"It is the duty of the State to protect the rights of the child to education whenever its parents are found wanting either physically or morally in this respect, whether by default, incapacity, or misconduct. In such cases the State does not displace the family but merely supplies deficiencies and provides suitable means in conformity with the rights of the child. In addition, a concern for the common welfare demands that the State require in its citizens a certain degree of education without which the proper operation of government is impossible. In some stages of civilization mere literacy is a goal which can be achieved only with difficulty. In more advanced stages of industrial civilization such as our own, much higher standards are necessary."

Development of Parochial Education

There is a very interesting statement of the "development of education in America"—naturally superficial, but more restricted than the topic of the development of parochial education, Protestant and Catholic. The statement of the First Provincial Council of Baltimore on parochial schools is quoted but there is no reference to the settlement of the policy by the Third Plenary Council of Baltimore. In 1884 the efforts to work out an integral plan with public educators (particularly state aid) in Lowell, in New York (Free School Society) and in Poughkeepsie, are mentioned but the Faribault-Stillwater efforts of Archbishop Ireland which could be "tolerated" led to the 1874 Statement of Propaganda. The third part of the paper dealt with the leading cases on state aid:

1. New Jersey School Bus Case (a typographical mistake refers to it as the Emerson case instead of Everson case.)

2. The Gitlow Case
3. The McCollum Case
4. The Zorach Case

One misses in this list an extended discussion of the Oregon Case, the Louisiana Case on free textbooks to private schools, and the released-time cases.

The Parents' Right to Education

As Stated by a Parent

Certainly one of the best—if not the best statement was made by a parent, John J. Gallen:

"As parents, we are deeply conscious of the responsibility that God has placed upon us. We know that God's authority is primary and absolute and that He has delegated some of His authority to us in the raising of our children. He has given us the right to command and to be obeyed; the right to act as a master and be respected as such. Just as He created man so also did He institute the family, *which is the first and most important educative agency* . . .

"When the children reach school age our efforts must dovetail with the efforts of other teachers to whom we have entrusted a part of the education of our children. Needless to say, we believe that the teacher in the school must join the teacher in the home in pursuing the same goal—the development of the whole child—mind and heart, body and soul—into a God-fearing, law-abiding, Christian citizen. We trust that neither will ever forget that the child is indeed a man, endowed with all the grace and dignity that God has communicated to human nature. The realization that, were it not for the child, there would be no reason for priest or parent or teacher or family or Church should be sufficient to maintain courage and prevent failure in this noble but consuming task. . . .

"In the whole process of education we are building for the future welfare of the child and we, as parents, must keep in our minds the predominant thought that we are *not surrendering* the right to educate our children—we are *merely sharing* it. And it behoves us to be careful in the choice of those who share this precious right we hold so dear. . . .

"In many countries today the parents' right to educate has been denied by the State. They have been robbed of their children and the State seeks to mold the souls of the young to a system which denies God. This is a far more serious infringement of the parents' rights than robbing them of their homes and lands and legal possessions. The man, formed and developed according to the designs of his Creator is prior to the citizen, the member of society, the tradesman, or the professional man. This is not to say that we should ignore the importance of vocational or professional education—on the contrary, these should be zealously cultivated. This, too, is part of our right to educate—the responsibility of discovering and fostering the child's best talents. But, whatever his later calling should be, he must be a man, reasonable, just, good, and wise. To us the function of education is clear—it must mold the child into the man."—John J. Gallen.

As Stated by a Public Official

"The family is an imperfect society. It does not contain within itself all that its



Three Lay Teachers: Mary Anne Maule, St. Henry School, Philadelphia; Maryann Volk, St. John of the Cross School, Philadelphia; and Maryanne McGuirk, Education Major, St. Joseph's College, Philadelphia.

"Lay teachers are here to stay and we intend to make a career of it."

nature demands. It depends upon both the Church and the State. It is not self-sufficient. The family, however, is a society and has all the rights and obligations suitable to its purpose. By virtue of the Divine mandate, expressed in the Fourth Commandment, the family has the authority to govern itself according to its own needs and in conformity to the right order and tranquillity of the community. Among these is the inviolable right to the education of children.

"The United States Supreme Court has recognized the primary rights of the parents in the education of the child. It maintained that this concept is basic to the American concept of freedom.

"The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations" (Pierce, Governor of Oregon *et al. v. Society of Sisters*).

"While this is true, we must bear in mind that the parents' right is not absolute. They have not the power of life and death over the child. Their right is relative to the physical and spiritual welfare of the child and the general welfare and the common good. If they seriously neglect these duties, the State may interfere with their mismanagement of the child." — Randolph E. Wise.

Parent-School Relation: A Lawyer's View

"One of the most serious difficulties confronting contemporary educators is the misunderstanding and mistrust which frequently arise in different communities between parents, church-controlled schools, and public, or government-controlled school systems. Here communication often breaks down, to the great detriment of the child, who, as he grows up, must take a responsible place in the community, no less than in the family and the Church. Leadership in pointing out a solution to the difficulty has not been lacking. Fifteen years ago Pope Pius XII said,

"He who would have the star of peace shine out . . . should take care above all that the bond of trust and mutual help should be re-established between the family and the school, that bond which in other times gave such happy results, but which now has been replaced by mistrust where the school, influenced and controlled by the spirit of materialism, corrupts and destroys what the parents have instilled into the minds of the children."

"For the government's part, the United States Supreme Court has taken the parents' side, not only in supporting private schools against a proposed state monopoly of education in Oregon, but also in the flag salute cases, the New York released time case, and even in the much criticized McCollum decision, invalidating an Illinois law concerning religious instruction under public school administration. Confronted with a mixed community life, where parents with all kinds of preferences and beliefs on spiritual as well as temporal matters, must be treated with equal respect, the Court has taken a hands-off position on behalf of the government in religious



Brother G. Henry, F.S.C., Philadelphia
"It's been a good but a long convention."

education and has been content to leave education in secular matters where they find it. Whether this decision in fact provides strong enough assistance to the great number of parents who are convinced that eternal values are even more important than temporal in the educational process of their children has not been conclusively determined. What has become increasingly clear is that the government controlled school is a school of limited and not total jurisdiction over the education of the child. Inferentially it may be said that to the extent that the directors of the state-supported school systems recognize the priority parents have in the educational process, and devote their best efforts to assisting the parents in their task, instead of presuming to supersede them in any degree, they will be able to make their purposes better understood, and thereby win ready cooperation from parents generally. To the extent that mutual understanding and co-operation is encouraged between parents and public school administrators, it may be anticipated that the tendency toward divisiveness in the community may be minimized. — Miriam Theresa Rooney, Ph.D., LL.B.

The Church's Right to Educate the Ultimate Basis

"It is good, therefore, to recall the words of Jesus Christ, 'All power in heaven and on earth has been given to Me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold I am with you all days, even unto the consummation of the world' (Mt. 28:18-20). It is from the command of the very Son of God that the Church's right to educate stems. It is the fact of sharing in Christ's mandate which gives the dignity and the value of the Church's education. The Church is not even free to accept or reject that mandate. The command of her founder must push her forward." — Most Rev. Stephen A. Leven, of San Antonio, Texas.

"The Church, by virtue of her Divine charter, 'Going, teach ye all nations,' is es-

sentially a teaching organization. The Church is a perfect society, independent of all others, in the purpose for which she was instituted, namely, the salvation of souls. It naturally follows that the Church has an independent right to the means conducive to this end. In so far as every form of instruction, just as every human act, has a direct bearing on the salvation of the individual and the sanctification of humanity, the Church has the supreme right and duty to decide what is good and what is evil in the education of youth. This right extends to the arts, sciences, and every branch of learning and degree of culture which has any bearing on faith or morality. Again, Pius XI tells us, 'Therefore with full right the Church promotes letters, science, art, insofar as necessary or helpful to Christian education, in addition to her work for the salvation of souls.'" — Randolph E. Wise.

Is the Church's Right to Educate Limited to Faith and Morals

"It may be objected, and it has been, that Jesus meant His Church to teach only those things essential to the salvation of man's soul. She should limit her teaching to matters of faith and morals. In these she is infallible. She should stay out of other fields in which she is accorded no special competency from God.

This sort of statement is not entirely unknown even among Catholics. It is heard especially from those who desire to compromise the words of our Lord, 'Seek ye first the Kingdom of God and His justice, and all these things will be added besides.' They want, indeed, to serve God in order to save their souls. But first must come the seeking of the things of this world in order to make a living. They claim a desire to be loyal Catholics, but they want even more to be loyal to worldly standards in which they claim to see special and precious advantages. — Bishop Stephen A. Leven.

The State's Right to Educate in U. S. A.

"In the United States the program of edu-



Rev. Matthew Menges, O.F.M., Our Lady of Angels Seminary, Cleveland, Ohio
"The most interesting talk of the convention was Dr. McCarthy's discussion of values and weaknesses of psychological testing for seminarians. I would like to tell him what a wonderful job he did."

cation is determined by the Tenth Amendment to the Constitution. This states: 'The powers not delegated to the United States by the Constitution nor prohibited by it to the states, are reserved to the states respectively, or to the people.' This makes the State the most powerful factor in American public education. Counting territories and island possessions, we have fifty-six varieties of what may be loosely termed the American educational system. Although no two systems are identical, there are fundamental similarities among all. These are the basic instruction in reading, writing, and arithmetic, loyalty to country, civic duties, and related fundamentals. Nevertheless, each state determines for itself such issues as: the compulsory school age, the financial support of education, the qualifications of teachers, the textbooks to be studied, and the powers of local school boards.

"In education, the primary function of the State is to build the framework within which the local community is authorized to function. The State must see to it that the local community does function educationally. Thus the elementary and secondary schools of the nation are essentially local institutions. The main function of the State is to enforce some degree of uniformity in educational support and procedures.—*Randolph E. Wise.*

The American Theory of Liberty

Two quotations made by Rt. Rev. Msgr. Thomas Owen Martin from the Oregon decision need to be inserted here to make the discussion adequate. The basic decision is as follows:

"The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty to recognize and prepare him for additional obligations."

The Right to Supervise Schools

What was more in the nature of dicta because the issue was not raised but assumed:

"No question is raised concerning the power of the State reasonably to regulate all schools, to inspect, supervise, and examine them, their teachers and pupils; to require that all children of proper age attend some school, that teachers shall be of good moral character and patriotic disposition, that certain studies plainly essential to good citizenship must be taught, and that nothing be taught which is manifestly inimical to the public welfare."

A Theological View

"The State's right, therefore, to educate, one aspect of its general right and duty to promote the common welfare, is subsidiary to the primary and native right of the family to educate its children and to the supernatural right of the Church to accomplish its mission to 'teach all nations,' but it is, at the same time, a very extensive right and duty, whether in its negative or in its positive applications.—*Rt. Rev. Msgr. Thomas Owen Martin.*

In his scholarly paper, Msgr. Martin re-

viewed the ideas of the relation of the State to education as expressed by Plato, Hegel, Schelling, Fichte, Spencer, and the totalitarian views of the Fascists and Communists. He also reviewed the principal legal decisions, as did Father Tinnelly; and he quotes the Encyclical extensively.

Some Problems of Obligation to Educate

Another striking paper at the convention was read by Father Neil G. Mccluskey, S.J., in the "Catholic Obligation to Educate." Father Mccluskey pointed out significantly that he had chosen the title of his paper, for as he says "rights flow from obligations for if there is a Catholic right to educate, then surely there is an obligation to educate." Archbishop O'Hara referred to our time as a time of confusion and the subjects that Father Mccluskey discussed are prime examples—the question of moral and spiritual values in public education, finding a substitute for religion, a common denominator religion, and scholastic standards.

The Issue

"Fundamentally, the issue is not whether the public schools are 'godless,' or whether they teach the right kind of moral and spiritual values, but whether the public schools, as they are presently constituted, can teach what many millions of parents believe in conscience should be taught their children. And if the government-established schools cannot discharge this obligation, then Catholic parents and pastors, by building and staffing the kind of schools in which a complete education can be given their children, are exercising a right rooted in a God-given obligation. Our greater freedom to educate, however, does not

give us Catholics a right to look down our noses at the public schools. In these institutions are many deeply dedicated men and women, teachers and administrators, Catholic and non-Catholic, who are doing a magnificent work for America's youth. It is hardly their fault that their hands are pretty well bound in what concerns the moral aspect of education, for even after a century and more of experimenting, the problem of character education in the common school is more defiant of solution than ever—is in fact insoluble.

The Idea of One Common School

"Often enough criticism of the moral shortcomings of the public school or of its alleged godlessness fail to consider the central problem: the limitations inherent in the idea of one common school serving a pluralistic society. The coexistence within the same society of groups holding fundamental differences regarding the nature and destiny of man makes for an impasse in the approach to the moral side of education. For in the final analysis moral and spiritual values are based upon what men hold as ultimate or supreme in life—in what may be called in a broad sense 'religion.' Obviously it is only in an ideal society, wherein men agree freely and completely about ultimate values that there can be a common approach to the moral side of education."

Father Mccluskey then discusses the proposal which the American Council on Education in the report on Religion in the Public Schools had indicated would result not in a solution of the sectarian problem but in the addition of a new sect, 'the public school sect'—namely, a common denominator religion.

The Common Denominator Approach

"One solution to the problem of religion in the public school is that of those well-intentioned people who argue that there are certain commonly held essential truths in religion, such as the being of God, the revelation of God's will in the Bible, etc. These truths, they consider, are desired by all God-fearing men and women as part of public school instruction and training. But this solution amounts only to the setting up of a new religious sect, and adding one more to the many denominations of Christianity.

"There is no such thing as an undenominational religion. Even the doctrine of the existence of God implies a specific conception of Him, and the conception of the divine varies from that of the finite deities of animism to the infinite deity of Eastern Asia and the Old Testament. It varies from the pantheistic Brahman, whose concept is that of negation of all attributes, to the Jehovah-God of the Bible, who is self-determined and personal but entirely above nature. Mere deism is opposed to every Christian creed. When we come to teaching a live religion in the public schools we see that it must take a denominational form and, moreover, must derive its validity from some authority.

"Advocates of this 'common-denominator' approach, moreover, are continually frustrated by the courts which are under the necessity of defending the religious freedom and the rights of conscience of all citizens in the State's common schools. Nearly all state constitutions



Sister Marcella, S.S.J., Principal, St. Anne's School, Erie, Pa.; and Sister Claire, S.S.J., Principal, Holy Rosary School, Erie, Pa.

"Highlights of the convention for us were Joseph Cottrell's talk on how religious influence from the school is carried home by the child; and the eight points listed by Msgr. McManus for evaluating a religious in teaching."

forbid the teaching of any doctrine favorable to a single sect or distinctive of any religious group. This renders it impossible legally to keep religion in the schools. For if this means anything, it means that there is not a single religious belief or moral practice of one group in society which could not be challenged in law by another group. If, for example, Sect 'A' believes in a Triune God, the contradictory belief of Sect 'B' (which does not) must cancel out belief in a Triune God. Similarly with other religious propositions such as the resurrection and miracles of Jesus Christ, the nature of the Church, the eternity and transcendence of God, the existence of divinely appointed sanctions."

Interdenominationalism

Closely related to this is the explanation of the problem of interdenominational religion which Will Herberg has raised from the Jewish angle.

"What have come to be known popularly as the three great American faiths are not simply variations of one basic theistic philosophy. The prophetic and individualistic genius of Protestantism runs athwart the authoritative and institutional character of Catholicism, while the ritualistic and communal spirit of Judaism sets it apart from either Catholic or Protestant Christianity. If there is some theoretical common denominator among these three faiths which the public school might present as a basis for a common value philosophy, it is not universally acknowledged."

Criticism of NEA Reports

Happily notice is being taken by a Catholic lawyer and a Catholic educator of the character of the publications of the National Education Association in its invidious attack on nonpublic education. Dr. William J. O'Keefe of the Boston College of Law has this to say about "Public Education and the Failure of America," which the CATHOLIC SCHOOL JOURNAL had described as a call for the abolition of private schools in this language:

"What then, we may ask, is the justification for the publication of a treatise such as 'Public Education and the Future of America,' with its thesis, in substance, that only through training in public schools may the perpetuation of our institutions be secured? This may be the thinking of the authors, but it does not represent American educational tradition as handed down to us in the form of writings of the Fathers, the organic law of the states and the nation, legislation, and judicial decision on the subject of American youth training. Recalling that the signers of the Declaration of Independence, the members of the Constitutional Convention in Philadelphia, and of like conventions in many of our states, and some of the greatest figures in our history were, somehow or other, stalwart Americans notwithstanding the lack of public school training, the work referred to must be considered as a weak attempt to establish as accepted educational theory that which was never accepted in educational circles or in our law at any period of our national existence, the Oregon attempt in 1922 alone excepted."

Father Neil McCluskey under the title of the "Catholic Obligation to Educate," a title happier than that of the "right" to



Three Sisters from St. Ludwigs School, Philadelphia, with bags full of literature, loot, and lesson material.

educate, discusses the NEA pamphlet on "Moral and Spiritual Values" in the same spirit in which it was discussed in this JOURNAL when it was issued. Father McCluskey pertinently comments:

"Nonetheless, a large number of educators have argued that, since natural law theism has been the basis of the American political consensus and is still commonly accepted, it should be reaffirmed as the basis for a program of moral and spiritual values in the public school. This is better than nothing, but is still a far cry from what a Catholic ideally wants for his children. For a Catholic starts with an assumption (shared by many non-Catholics) that religion is the central concern of human existence. Religion for a Catholic answers the questions: What is man? What is man's chief end? Whence did he come? Whither is he going? How did he come here? Quite patently the character of education will depend to a large extent on the answer to these questions. A Catholic believes that his purpose in life is to learn to live in such a way as to prepare himself for an immortal supernatural destiny."

"Today any philosophy of education presenting such a goal is constrained to operate outside the public schools. Faced with the ultimate question of whether or not religion is the starting point and essence of true education, the public school has had to adopt a theoretical neutrality. Yet the public school, in a Catholic analysis, gives an equivalent denial to the question by actually taking another starting point and aiming at another goal. What is worse, by default the public school facilitates the entry of a religion of democracy or cult of society into the vacuum."

"The 1951 document on 'Moral and Spiritual Values in the Public School' prepared by the Educational Policies Commission of the NEA lists only sanctions of the natural order, and warns that religious sanctions 'may not be explicitly invoked in the public school classroom' (p. 19). Once more, from a Catholic point of view, this attempt at compromise or

neutrality puts the public school on the side of the ethical scientists, the scientific humanists, the naturalists and all those who reject traditional religion. Because sanctions are limited to the secular order and cannot normally be related to religious values, natural or supernatural, character education in the public schools is necessarily circumscribed by the purely secular order."

New President General

Most Rev. Lawrence J. Shehan, Bishop of Bridgeport (Conn.), was elected at the final general session as President General of the National Catholic Educational Association for the coming year. He succeeds Most Rev. Matthew F. Brady, Bishop of Manchester (N. H.), who was chosen President General at the national convention in Milwaukee in April, 1957.

Rt. Rev. Msgr. Frederick G. Hochwalt will continue as Executive Secretary. The national office of the NCEA is at 1785 Massachusetts Ave., N.W., Washington 6, D. C.

WORKSHOPS IN ART

During past years, large numbers of Sisters have been participating in the workshops in art conducted at centers throughout the United States by Binney and Smith, manufacturers of art materials for schools.

A group of about 50 teachers review principles and engage in creative art activities at one of these workshops, under the guidance of one of Binney & Smith's art consultants — a specialist in art with a master's degree and at least ten years of experience.

If you wish to sponsor one of these workshops or to join one already scheduled in your neighborhood, write to Mr. Wm. H. Miliken, Jr., Binney & Smith, Inc., 380 Madison Ave., New York, N. Y.

Your Classroom Tribute to Mary

It is neither difficult nor expensive to construct a Marian altar for the classroom. Experience has proved to one teacher that she can have an attractive altar that possesses two qualities important to teachers, ease of construction and inexpensiveness. Her experience and joy can also be yours.

The first step is to procure a piece of cardboard as large as the desired altar. The cardboard must be cut to the correct size and desired shape.

It has been found practical to fold the background into three sections. The height of the middle panel should exceed that of the statue by several inches. This measurement will determine the height of the side panels. The two side ones should be narrower in width than the center one. The center one, on the other hand, must be wider than the statue.

The teacher can now choose from one of several more widely used shapes for the top or she may design one of her own.

It should be noted that when the full design is repeated on the side panels (as in Figures 1 and 2) these sections are slightly wider than those on which a half design is cut (Figures 3 and 4).

The cardboard background is now ready to be covered with metallic paper. The color, as all other decorations, is determined by the location of the classroom, the position the altar will have in the room, and personal preference.

This simple background is sufficient and even beautiful in itself. But, a few liturgical designs may be added. If this is done, they should be traced on the left side of

**Sister M. Catherine,
C.S.S.F.**

Livonia, Mich.

a complimentary color metallic paper. After the designs are cut, they may be mounted with glue. Care, however, must be taken so that no glue will spread to the visible parts, as any spots from foreign materials are very noticeable on the shiny surface.

Even a small statue can be utilized in constructing a medium sized altar of this type. The small statue should be placed on a box or a pile of books. This stand should be covered with white material. A more pleasant effect is achieved if the material is allowed to rest loosely rather than being pulled tightly over the stand. A finishing touch can be given to the stand by placing a piece of netting on and around it.

Metallic paper may also be used to form a crown for the statue. The design used on the crown should correspond to the background top. If the latter is based on circles so should the crown.

To produce a light but durable crown, the same design should be traced twice on gold or silver paper. The patterns should be cut and glued together, the back of one design against the back of the other. When gluing, leave the edges of one side open. The crown can now be recut in places where the designs do not match evenly.

After the crown has been retouched, the closed edge should be placed inside the open ones and glued to complete the crown.

There is also another very practical way to make a crown. Real or artificial small flowers may be used. A wire should be shaped slightly wider than the head of the statue. The flowers are to be secured to the wire with green floral or mystic tape. If the flowers are placed close together, the result will be a fuller and more finished looking crown.

The final touch to the altar will be added not by the teacher but by the students. This statement is not merely a proposal but a fact based upon previous experience. The altar, even if minute, will stimulate the devotion to Mary in the hearts of many. As an outward expression of filial love, the pupils will bring flowers as their contribution to the class' Marian altar.

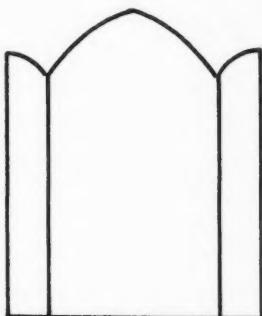


FIGURE 3

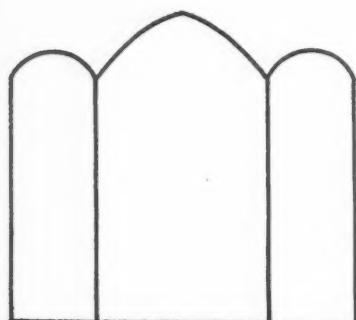


FIGURE 1

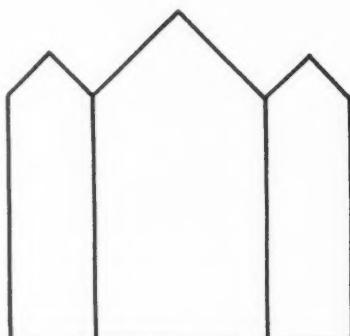


FIGURE 2

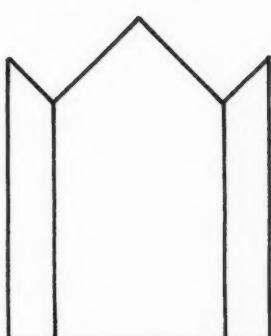


FIGURE 4



1958



1959



1960



1961



1962



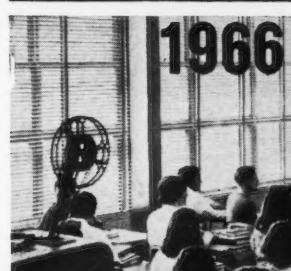
1963



1964



1965



1966



1967



1968



1969



1970



1971



1972

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Catholic Education News



Mother Marie Rivier, Foundress of the French Presentation Sisters, who predicted that her spiritual daughters would cross the ocean.

On the 19th of October, 1853, the Presentation Sisters had crossed the Atlantic to St. Marie de Monnoir in Canada, the first Presentation convent in the new world.

1838

MARIE RIVIER

1938

Beneath the hand of Mars all France lay desolate
The Lord was banished far and Sword was pen of State.

Up rose our loved Mother to educate the young;
To them she gave her talents and schools like flow'r's sprung.

In haunts of other nations the seedlings deck the soil
And bring forth lovely blossoms where her daughter-workers toil.

In days of tribulation to England's shores they came
With Exeter for garden, God and souls their only aim.

Old Spain and sunny Italy have opened wide each door
To hear the voice of Rivier borne to them from nearby shore.

Thy daughters crossed the ocean in eighteen fifty-three
And settled 'neath the maple as was foretold by thee.

Since then they've crossed the border into all New England's realm;
They guide each youthful life like true sailors at the helm.

A century marks thy glory; O Mother, praise to thee!
In every land and city may thy memory honored be.

O valiant Mother Rivier, apostle good and true
On us bestow a blessing, make us all as valiant too.

O lover of the children, a friend to everyone
Do help us gain the heaven which thy life for thee has won.

A light in earthly darkness above the din of war,
A beacon be thee ever till we reach the other shore.

Thy motto let us follow and work for God alone
Until rings for us the moment by thy side to take our throne.

And to complete thy glory, a miracle we crave
That Rome may seal the story of a saint beyond the grave.

And when through ages rolling, old history doubles self,
Protect our cherished heirloom from all dangers and from self.
— S. M. P.

AD MULTOS ANNOS

★ BROTHER VICTOR CZEWINSKI, C.S.C., celebrated his golden jubilee on March 19. Brother Victor has been a teacher at Holy Trinity High School, Chicago, Ill., since it was founded, 48 years ago.

★ VERY REV. GEORGE P. BENGALIA, C.S.C., president of King's College, Scranton, Pa., observed the silver jubilee of his ordination to the priesthood on February 24.

★ SISTER ANASTASIA, a Benedictine Sister at St. Joseph Convent St. Joseph, Minn., celebrated her diamond jubilee in February. Sister Anastasia, whose life reads like a history book, was baptized by the famous Belgian-born missionary, Rev. Pierre Jean DeSmet, S.J. Father DeSmet was a friend of Sister's father. Sister Anastasia has achieved the distinction of being the first member of her community to complete 75 years in the religious life.

★ BROTHER AQUINAS THOMAS, F.S.C., celebrated his silver jubilee in February. Brother Thomas is one of the casework supervisors of the Lincoln Hall Social Service Department, Lincoln Hall, Lincolndale, N. Y.

★ VERY REV. LAWRENCE A. YESKE, S.M., mission procurator for the Society of Mary will celebrate his golden jubilee on August 2. Father Yeske was ordained at Fribourg, Switzerland, and is a past vice president of the University of Dayton.

★ BROTHER CHARLES BLEZ, S.M., of the University of Dayton, will celebrate the golden jubilee of his first profession on August 29.

★ The Cincinnati province of the Society of Mary has eleven silver jubilarians all of whom professed their first vows on August 15, 1933, at Dayton, Ohio. They are FATHERS FRANCIS GERBER; RAYMOND McMAHON; VINCENT PLASENTHAL; RAYMOND ROESCH; VINCENT

VASEY; and BROTHERS HENRY GENSLER; JOHN GILFETHER; JOHN JANSEN; HERMAN LAMBERS; LEONARD MANN; and GEORGE SPAHN.

★ BROTHER JOSEPH DUVENTESTER, S.M., a resident at Maryhurst Normal, Kirkwood, Mo., celebrated the golden jubilee of his first profession of vows on March 25. Brother Duventester is a member of the general chapter of the Society of Mary. A general chapter is the highest deliberative and legislative body of the Marianists.

★ BROTHER PETER HILL, S.M., a teacher of mathematics at Chaminade college, Clayton, Mo., will celebrate the golden jubilee of his first profession of vows on August 29. Brother Hill is a former vice president of the college.

★ SISTER PETRONILLA JENNINGS, R.S.M., St. Joseph's Convent, Webster Groves, Mo., celebrated her 60th anniversary as a member of (Continued on page 56)



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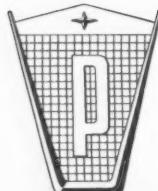
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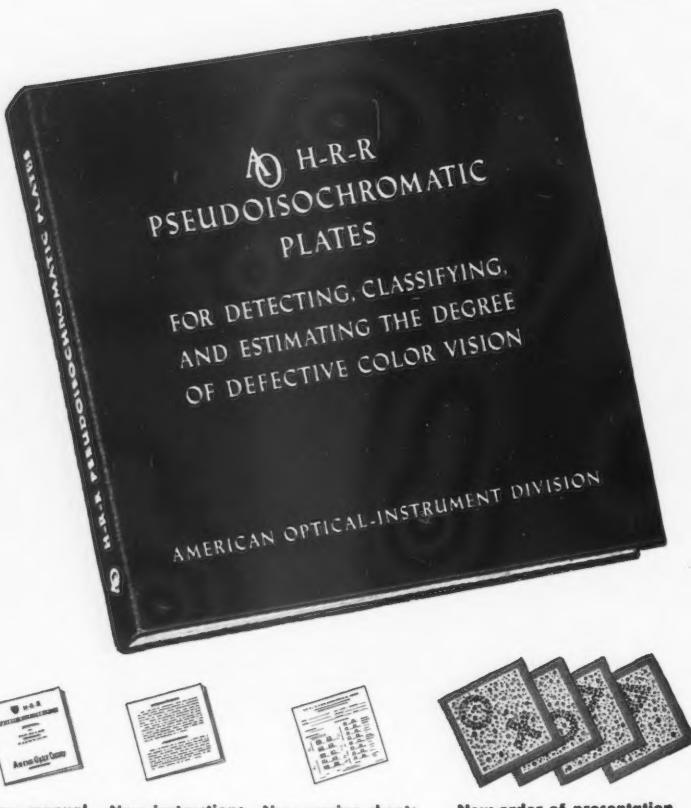
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Catholic Education News

(Continued from page 52)

the Sisters of Mercy of the Union in February.

★ SISTER EUCHARIA QILZBACHER, C.S.J., celebrated her golden jubilee at the St. Joseph Provincial house, St. Paul, Minn., on March 9. Sister Eucharia was born in the home of a relative, on a farm which is now the campus of St. Thomas College, St. Paul, Minn.

★ BROTHER BENEDICT DOMINIC, F.S.C., a commercial teacher at Bishop Bradley High School, Manchester, N. H., observed the golden jubilee of his reception into the Christian Brothers on March 19.

★ MOTHER EUGENIA O'LAUGHLIN, O.S.U., of the Academy of St. Teresa, Decatur, Ill., celebrated the golden jubilee of her religious profession on February 9. In 1911, Mother Eugenia was one of a group of 12 pioneers from Alton, Ill., who established the present mother house at Decatur.

★ BROTHER ALBINUS GABRIEL, F.S.C., director of the Hillsdale Scholasticate of the Brothers of the Christian Schools, and BROTHER ATHANASIUS OF MARY, F.S.C., of the same institute, celebrated their golden jubilees on February 9.

★ SISTER M. FIDELIS, O.S.M., Our Lady of Sorrows Convent, Omaha, Neb., celebrated the golden jubilee of her religious life on February 16. Sister Fidelis was born in Ireland and came to this country in 1911 as a Sister of the Servants of Mary.

★ BROTHER JUNIUS PAUL, F.S.C., one of the original faculty members of St. Mel High School, Chicago, Ill., celebrated his 60th anniversary as a Christian Brother on March 22.

★ MOTHER ALFRIDA HARTER, treasurer of Duchesne College, Omaha, Neb., for 40 years, celebrated her golden anniversary as a member of the Religious Society of the Sacred Heart on February 11. From 1919-1950, Mother Harter was the assistant superior at Duchesne.

HONORS AND APPOINTMENTS

75th Presentation of Laetare Medal

The diamond jubilee recipient of the University of Notre Dame's Laetare Medal is FRANZ M. FOLSOM, former president of the Radio Corporation of America. Rev. Theodore M. Hesburgh, C.S.C., president of the university, presented the medal on March 15, and commented that Mr. Folsom is "one of the great leaders of American business and industry. Among the first industrialists to enter government service during World War II, he now serves the Church and humanity in helping to advance the world-wide use of atomic energy." Mr. Folsom is the permanent Vatican representative on the International Atomic Energy Agency. Earlier in the month of March, Mr. Folsom was awarded the 1958 fourth annual Bellarmine Medal from Bellarmine College, Louisville, Ky.

Rector Named to Theology Group

MSGR. RUDOLPH BANDAS, rector of St. Paul Seminary, St. Paul, Minn., has been named a member of the Pontifical Roman Academy of Theology. He will occupy the post left vacant

(Continued on page 58)

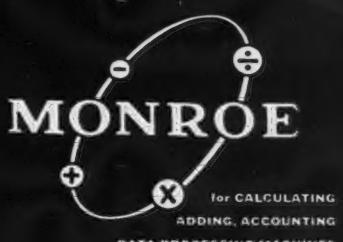
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Midwest Regional Unit, NCEA

The Midwest Regional Unit of the secondary and college and university departments of the National Catholic Educational Association held its 20th annual meeting on Tuesday, March 25 at the Palmer House in Chicago, Ill.

Rev. Joseph A. Coyne, O.S.A., of St. Rita's High School, Chicago, is chairman of the secondary department. Very Rev. Msgr. Wm. E. McManus, superintendent of schools for the Archdiocese of Chicago, welcomed the attendants at the secondary meeting.

Rt. Rev. Msgr. Jerome V. McEachin, Newman Club chaplain at Michigan State College, spoke on "Academic Treason." He discussed informally, with practical examples, the dangers to Catholic students on the secular campus.

Teaching Religion

The opening meeting was followed by two panel discussions: "Moral and religious training for girls in Catholic high schools" (Chairman, Rev. John E. O'Connell, O.P., Fenwick High School, Oak Park, Ill.) and "Religious training, theoretical and functional, for boys in Catholic high schools."

Panelists in the discussion for girls' classes, were: Mother M. Philomena, S.S.J., St. Augustine High School, Kalamazoo, Mich.; Sister M. Manuela, O.P., Trinity High School, Bloomington, Ill.; Sister M. Ignace, R.S.M., Mother McAuley High School, Chicago; Rev. John M. Hayes, pastor, St. Carthage Church, Chicago; and Rev. Ralph R. Schmit, Messmer High School, Milwaukee, Wis.

Questions for discussion were:

1. Opportunities for frequent Communion.
2. Opportunities for spiritual guidance.
3. Cocurricular religious activities.
4. Obligation to study.
5. Support of Legion of Decency, NODL, SDS.
6. Going steady.
7. Extramural conduct of students.
8. Encouraging vocations.
9. Effective marriage courses.
10. Psychiatric problem students.

The discussion of problems in teaching religion to boys was introduced by a short address by Brother Hubertus Albert, F.S.C., of St. George High School, Evanston, Ill. The panel leaders were: Rev. David Murphy, O.Carm. (chairman), Mt. Carmel High School, Chicago; Brother Jude Aloysius, F.S.C., St. George High School; Rt. Rev. Msgr. Edmund J. Goebel, superintendent of schools of the Archdiocese of Milwaukee; and Very Rev. Joseph Battaglia, O.S.B., Marmion Military Academy, Aurora, Ill.

Speakers at this meeting emphasized the necessity of interpreting the content of the courses in religion in terms of the problems of the modern high school student. There was criticism of available textbooks, which one speaker called "watered-down" presentations. The need for having teachers thoroughly trained was stressed and also the efficient use of modern means of conveying and clarifying subject matter. An important feature to insure success in teaching religion is that the subject be given at least as much emphasis as is given to any other subject. And the teachers must be dynamic. Priests have the great advantage and prestige of the grace of state when teaching religion, but ordination does not dispense them from training in pedagogy.

Talk by Cardinal Stritch

His Eminence Samuel Cardinal Stritch was the guest speaker at the noon luncheon. The subject of his talk was "The responsibility of the Catholic high school toward the student." He urged the teachers to remember the needs of the student. There is no mass production method that will be a substitute for interest in each student. The school is a help to the home. Another important thought which His Eminence left with his listeners was that the Church in many important matters cannot conform to environment. He mentioned, for example, the impossibility of the idea that St. Agnes could have conformed with her pagan environment.

Mathematics and Science

The entire afternoon high school meeting was given to addresses by two dynamic educators, a mathematician and a scientist.

Dr. Arthur P. O'Mara, a member of the faculty of Loyola University and principal of Lane Technical High School, discussed the importance of mathematics in the high school curriculum. All students, he said, should have at least one year of mathematics. He suggested courses for students of various abilities.

First there is needed a course in basic mathematics — about the sixth-grade level. Many high school students, he said, have a mathematics level far lower than sixth grade.

Another course of one or two years of general mathematics — arithmetic, algebra, and consumer mathematics.

There may be four-year courses on the average level — about the present usual courses.

There may be courses for the exceptionally bright.

Dr. O'Mara threw out practical hints in teaching mathematics. One basic principle,

he said, is that both the teacher and the student should know the immediate objective of today's lesson. The teacher should lead a direct attack upon the subject presented. And all homework must be a continuation of exercises or explanations in class.

Dr. Daniel Q. Posin, of the department of physics of De Paul University, discussed the importance of science in the high school. His suggestions for teaching included the use of big charts and illustrations. It is better to draw illustrations (for instance of the solar system) while presenting the subject. Use all kinds of devices, models, etc., and use movies when you can. Don't attempt to demonstrate if there is any question of a failure of the experiment — practice it before presentation. Let teachers in a school have a group for planning. Those who are expert in any one field can lead the discussion in that field and help the others.

HONORS AND APPOINTMENTS

(Continued from page 56)

by the death of MSGR. RONALD KNOX, noted British scholar.

School's First Doctorate to Priest

REV. ANTHONY BROWN of Carroll College, Helena, Mont., is the first person to earn a doctor's degree from the Montana State University, Missoula, Mont. Father Brown received the degree of doctor of education.

Gold Medal to Allen Tate

The Christian Culture Award Gold Medal of Assumption University, Windsor, Ontario, Canada, will be presented to poet-critic ALLEN TATE on May 4. Mr. Tate, a professor of English literature at the University of Minnesota, Minneapolis, Minn., has been called "the best American critic since Poe." A convert to Catholicism, he is the author of six books of poetry and ten books of criticism. The medal is given annually to "some outstanding lay exponent of Christian ideals."

College Head Named

REV. BRIAN EGAN, O.S.B., has been named president of St. Bernard College, St. Bernard, Ala. Father Egan was ordained in 1950 and did graduate work at the University of Alabama and the University of Notre Dame. He was appointed public relations director of St. Bernard's in 1955 and in 1956 was named vice-president.

Cardinal Stritch to Rome

The appointment of SAMUEL CARDINAL STRITCH, Archbishop of Chicago, to the Sacred Congregation for the Propagation of the Faith, has been heralded with pleasure and surprise both in the United States and Italy. One official of the Curia hailed the appointment as "magnificent and surprising news." Cardinal Stritch is the first United States born member of the clergy to be so honored and has the distinction of being the third cardinal to be

(Continued on page 61)



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Catholic Education News

(Continued from page 58)

named Pro Prefect of the congregation in more than 200 years. He is also the third non-Italian to rank high in the Curia. Samuel Alphonsus Cardinal Stritch was ordained in 1910, at the age of 23, after receiving a Papal dispensation because of his youth. In 1921, at the age of 34, he was appointed to the hierarchy thus becoming the youngest bishop in America. In 1930, Bishop Stritch was appointed Archbishop of Milwaukee, where he served until he was named successor to the late George Cardinal Mundelein of Chicago, in 1939. On December 23, 1945, Pope Pius XII named the Archbishop of Chicago among 32 new cardinals of the Church. That such a great honor should come to a member of the American Hierarchy only 50 years after the Church in the United States was removed from the jurisdiction of the Congregation would seem to be significant of the great capabilities of Cardinal Stritch and the favorable spiritual growth of the Church in the United States.

Nun Receives Damien Dutton Award

SISTER HILARY ROSE, of the Daughters of Charity of St. Vincent de Paul, received the 1958 Damien Dutton award, April 26, at New Brunswick, N. J. Sister Hilary is a biochemist at the United States Leprosarium, Carville, La., where she is in charge of the clinical laboratory. She is recognized throughout the world for scientific findings of problems dealing with Hansen's disease. Sister Hilary is a member of the International Leprosy Association and a contributing editor to the *International Journal of Leprosy*. The Damien Dutton Society, under Catholic direction, provides relief and recreation for sufferers of Hansen's disease throughout the world, regardless of race, color, or creed.

History of Ursulines Rates Book Award

SISTER M. DE LOURDES GOHMANN, head of the history department at Ursuline College, Paola, Ky., was named for a \$100 honorable mention in the 1953 Pageant Press Book contest. Sister M. de Lourdes' book, *Chosen Arrows*, treats the establishment of the Ursuline Nuns' branch in Louisville, Ky.

Priest Commended for Service to Freedom

REV. ARMAND BALDWIN, O.S.B., head of the department of economics at St. Vincent's College, Latrobe, Pa., has been awarded a "Certificate of Outstanding Service" by the American Economic Foundation. The award, established recently, is an annual one made to educators for "furthering understanding of citizenship, economics, and the moral responsibilities inherent in the exercise of our American Freedoms."

Father Baldwin received the award from the Foundation at a dinner, March 31, at Cleveland, during a regional convention of the American Association of School Administrators.

University to Fete Author

JIM BISHOP, author of *The Day Christ Died*, and other books, will receive an honorary doctorate of letters from St. Bonaventure University, St. Bonaventure, N. Y., on May 15. Mr. Bishop will address some 1500 high school journalists and visiting newsmen who will be at the university in observance of high school press day. He will speak on the "difficulties and joys" he experienced in writing *The Day Christ Died*.

Jesuit Seismologist Wins Fordham Medal

REV. DANIEL LINEHAN, S.J., head of the geophysics department at Boston College, and director of its Weston Seismic Observatory, is the first recipient of Fordham University's Insignis Medal. Father Linehan, internationally known seismologist, recently completed the first seismic soundings ever made at the bottom of the world. His tests, held in conjunction with the International Geophysical Year, proved that there is land above sea level at the South Pole. The award honors St. Ignatius of Loyola, and is awarded to Roman Catholic leaders for extraordinary distinction in the service of God through achievement in their professions.

First American prioress

MOTHER PHILOMENA, O.S.B., is the first American to be named prioress of St. Gertrude Monastery, Ramsey, La. Mother Philomena succeeds the late MOTHER LOUISE UNKEL, O.S.B., who died March 9, at New Orleans.

Edits National Catholic Weekly

REV. JOSEPH R. CROWLEY, assistant chancellor and treasurer of the Fort Wayne, Ind., diocese, is the new editor of *Our Sunday Visitor*. Father Crowley succeeds the late Archbishop John F. Noll, founder of the weekly, who served as its editor until his death in July of 1956.

(Continued on page 62)

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Catholic Education News

(Continued from page 61)

REQUIESCAT IN PACE

• REV. FRANCIS L. MEADE, C.M., died on February 13, at the age of 63, in Philadelphia. Father Meade served on the faculty at Niagara University, N. Y., and was president of the university from 1947-57. Father Meade was affiliated with many prominent national educational associations, both Catholic and non-sectarian, in his lifetime. He was a life member of the NCEA, serving as secretary, vice-president, and president. He founded Delta Epsilon Sigma, a liberal arts fraternity for Catholic colleges, and served as its president

for two years. Father Meade was the recipient of many awards and honors, the most outstanding of which is the *Pro Ecclesia et Pontifice*, which he received in 1946 from Pope Pius XII.

• SISTER MARIA DENISE, superior and teacher, SISTER M. MARCIA, and SISTER M. CELESTE died on March 15 at Berlin, Conn. The three Sisters of Mercy, all teachers at St. Mary's School, Derby, Conn., were killed in an automobile accident on their way to the funeral of SISTER M. ELIZABETH, West Hartford, Conn., a former member of the Derby community.

• JOHN MOODY, founder of Moody's Investors Service, and a noted convert, died on February 16 at La Jolla, Calif. He was 89. Mr. Moody was an active layman and in 1933

was made a Knight Commander of the Order of the Holy Sepulcher of Jerusalem, with the approval of Pope Pius XI. Mr. Moody was the author of several books, including *The Long Road Home*, the moving story of his conversion.

• REV. ALBERT KLEBER, O.S.B., former rector at St. Meinrad Seminary, Ind., died in February at the age of 86. Father Kleber was an historian and author of *St. Meinrad Abbey History and Chronology of the Kings of the Old Testament*. Since 1947 he was the archabbey archivist.

• REV. HAROLD V. HEAGNEY, Little Rock, Ark., died March 2, at the age of 67. Father Heagney was author of 20 books, some of which have been translated into European and Asiatic languages. His 21st book, a biography of Rev. Abram Ryan, priest-poet and Confederate chaplain, will be published soon by the P. J. Kennedy Co. Father Heagney has written more than 1000 short stories for children and adults and a number of serials for Catholic magazines in the United States and Canada. He was a former editor of the *Guardian*, Little Rock diocesan newspaper, and was prominent in affairs of the Catholic Press Association.

• VERY REV. CASIMIR ZAKRAJSEK, O.F.M., founder of the Slovene Franciscan Commissariate of the Holy Cross and St. Mary's Seminary, Lemont, Ill., died, January 30. In 1906 Father Zakrajsek organized the *Ave Maria* to combat anti-Catholic propaganda. Father Zakrajsek also established the Society of St. Raphael for the purpose of giving aid to his fellow Slovenes, when they arrived in this country.

• SISTER M. CHARLES, O.S.B., dean of women at Sacred Heart College, Cullman, Ala., died on January 24 at the age of 57. Sister M. Charles was head of the department of biological sciences at the college and taught science in Sacred Heart Academy. Sister M. Charles belonged to many learned societies a few of which are: National Science Teachers' Association, Science Clubs of America, North Central Regional Science Fairs Association, and Alabama Academy of Science. In 1957 the Alabama Academy of Science named Sister M. Charles the Alabama Junior Academy of Science teacher of the year.

• SISTER M. MONICA, O.S.U., St. Martin, Ohio, died in March at the age of 88. Sister M. Monica was an author, historian, and authority on pre-Civil War Spain.

• MOTHER MARIE JOSEPH DU SACRAMENT, cofoundress of the Congregation of the Missionary Oblate Sisters of the Sacred Heart and Mary Immaculate, died on February 25. She was 78. Mother Marie Joseph also was the author of a history of the congregation since its foundation.

• REV. JAMES CARROLL, 92, described as the oldest member of the Society of Mary in the world, died on March 6. Father Carroll died at the Marist College, Washington, D. C., where in recent years he had been compiling chronological statistics dealing with the Society of Mary.

• MOTHER JANE SILVESTRIS, mother superior at St. Dorothy Academy, Grasmere, Staten Island, N. Y., and former mother provincial of her order in the United States, died on March 4. She was 72. Mother Silvestris celebrated her golden jubilee in November.

• REV. THOMAS F. RYAN, C.M., died February 10, at St. Joseph's College, Princeton, N. J., at the age of 66. Father Ryan was the

(Continued on page 64)

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Catholic Education News

(Continued from page 62)

dean of St. John's College for 12 years and became president of St. John's University in 1931. Father Ryan was a recognized authority in the area on the topography of the Battle of Gettysburg.

• MOTHER ST. MILDRED O'BRIEN, S.S.J., principal of Our Lady of Good Counsel Grammar and High School, died March 1. Mother Mildred had been a member of the Sisters of St. Joseph for more than 45 years.

• REV. JOHN O'ROURKE, former rector of the Pontifical Institute of Biblical Studies in Rome, died, March 27, at the age of 82. At his death Father O'Rourke was serving as assistant librarian at the St. Ignatius House of Studies at Inisfada, North Hills, L.I., N.Y. From 1947 to 1949, he was superior of the Pontifical Biblical Institute in Jerusalem.

• SISTER MARIA PATRICK, former principal of the elementary school of St. Vincent Academy, Newark, N.J., died, March 21, at the age of 87. Sister Maria Patrick was professed in 1893 as a Sister of Charity.

• ALESSANDRO CARDINAL VERDE, the oldest member of the Sacred Congregation of Cardinals, died, March 29, in Rome. He was 93. The Cardinal, a priest for 70 years, had been a Cardinal longer than any other member of the Sacred College, yet had never been consecrated a bishop. At the time of his death, Cardinal Verde was a member of the Sacred Congregations of the Council for the Affairs of the Religious, for the Propagation of the Faith, and of Rites. He was also a member of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law. Cardinal Verde had served in the Roman Curia under five popes.

SIGNIFICANT BITS OF NEWS

School to Be Held in Mansion

In Cleveland, Sister Marguerite, director of the Julia Billart School for Exceptional Children, has received a 22 room, \$100,000 mansion. The mansion, given by two non-Catholics, Calvin K. and Charles K. Arter, will accommodate 100 students in the fall. The badly needed accommodations are so well suited for classroom use that school equipment was moved and put into place in one night.

Mothers Become Teachers

Thirty-three housewives of Gesu Parish, Toledo, Ohio, have enrolled at Mary Manse College in a special project spurred by the teacher shortage problem. The project, developed by Gesu Mothers' Guild, was begun last fall to provide women to help with various duties in the parish school. The organizational effort led to the discovery that the parish already had eight women qualified to teach. Others have college degrees and can quickly qualify for state certification.

Pax Romana

Hugh Scott Taylor, dean of the graduate school of Princeton University, has urged wider support of *Pax Romana*, international movement of Catholic students and intellectuals. The Catholic scientist-educator, a member of the Pontifical Academy of Sciences, called for an expansion of the intellectual apostolate and cited the benefits of a fruitful interchange of ideas among Catholics.

Rules for Use of Radio, TV

According to Msgr. Francesco Tinello, a member of the Sacred Congregation of Seminars and Universities, women in religious communities should not watch television for recreation, but may see it if proper judgment is used. The following principles are contained in a letter from the congregation:

1. No television in contemplative communities. The radio only will be allowed in order that the religious may hear the Pope and receive his blessing or some exceptional ceremony.

2. Personal television sets or radios are never allowed. The sets used in common are to be in a common room and controlled by the superior or someone acting for the superior.

3. Superiors must forbid the reception of programs which, because of their moral or worldly nature, are not harmonious with religious life.

The letter further noted that with the exception of news bulletins or of broadcasts of an instructive or religious nature, all other features must, or at least can, be considered unacceptable for the reasons stated above and must therefore be forbidden if suggested exclusively for the purpose of entertainment. In the case of certain religious, the letter stipulated, there can be reasonable exceptions to these principles if, in the opinion of the superiors, the exceptions are justified for the reasons of the apostolate.

An Inter-Parish School

In the parish of St. Rose, Columbus, Kans., Rev. Robert Pepe and his parishioners wanted Catholic education for the children. As Father Pepe talked with the priests in the neighboring parishes he found that they all shared the same great problem. The parishes were too small to afford a school and most likely they could never support individual schools. The school that has evolved from these talks is unique, the only one of its kind in Kansas, and probably one of a very few in the United States. The eight parishes, all within a 15 mile radius of the St. Rose Parish, have combined their efforts and resources to purchase and remodel an old public school located in Columbus. The two story brick building will serve approximately 200 children. The school contains six classrooms, an office, kitchen, lunchroom, furnace room, and an auditorium which has seating capacity for 250 people. The school will open in September and will be staffed by Sisters of St. Joseph, from Mt. St. Mary's Convent, Wichita, and lay teachers.

French Study of St. Francis Translated

I Know Christ, an English translation of the popular French study of the personality and spirituality of St. Francis of Assisi, has been published by St. Bonaventure University's Franciscan Institute. Rev. Paul Oligny, a staff member at the university, did the translation and titled the book after one of the sayings of St. Francis, "I Know Christ, poor and crucified."

Michigan Governor Praises Private Education

Gov. G. Mennen Williams of Michigan, at a recent meeting of the St. Mary's Home-School Council, Lansing, Mich., praised private schools and stated that "we must build up our great public system of higher education. . . But that does not mean we should do anything to hamper or squeeze out the privately supported colleges. On the contrary, we should encourage these institutions as an important part of our whole educational system." The governor also said that the schools are "maintained at great sacrifice by the un-

(Continued on page 68)

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Catholic Education News

(Continued from page 64)

selfish work of priests, religious orders, and lay people; they are maintained also by the sacrifices of parents willing to bear the extra burdens of educational costs because they are compelled by considerations of conscience to do so."

Sister Is a "Ham"

Sister Regina Cordis, a Sister of Charity at Holy Trinity High School, Westfield, N. J., has received her novice license to operate a ham radio station. About a year and a half ago, some of the students at Trinity high promoted the formation of a radio club and asked Sister Regina to be their moderator. In accepting, Sister stipulated that she could not operate a radio, did not have a license, and didn't intend to get one. The students agreed with her and then went on to teach her the Morse code and how to operate the radio. Once Sister Regina got started, nothing would do, but that she have her own license. Sister Regina Cordis is now studying for her general license examination.

Senator Wants Aid for Church Schools

Church schools and colleges should receive federal aid like other schools, Senator Joseph F. Clark (D-Pa.) told the Senate labor and public welfare committee recently. Senator Clark is advocating more school financial aid than the scholarship and science-aid bills that are currently before the committee. The Senator said that Congress must "override" questions of race and religion on which federal aid has been founded in the past. Senator Clark also said that in conducting aid to education, priority should be given to improving the teaching profession, building classrooms, and giving scholarships, in that order.

Business Should Lend Teachers

Rev. Celestin J. Steiner, S.J., president of the University of Detroit, has proposed that business and industry lend some of their trained personnel to college faculties. Father Steiner said such a program would help combat the growing problem of "raids" which business and industry conduct on college faculties by offering teachers higher salaries.

Students "Steal" Show

Seven students from a two room Catholic school in Glenfield, Pa., made an almost clean sweep of the awards in a geography exhibit held in the Buhl Planetarium, Pittsburgh, Pa. The children, pupils in the first three grades at St. Mary's School, won seven of a possible 12 awards. A total of 46 Catholic students and teachers won individual and group awards. The competition was open to both Catholic and public school students.

Catholic Series Used in Lutheran Schools

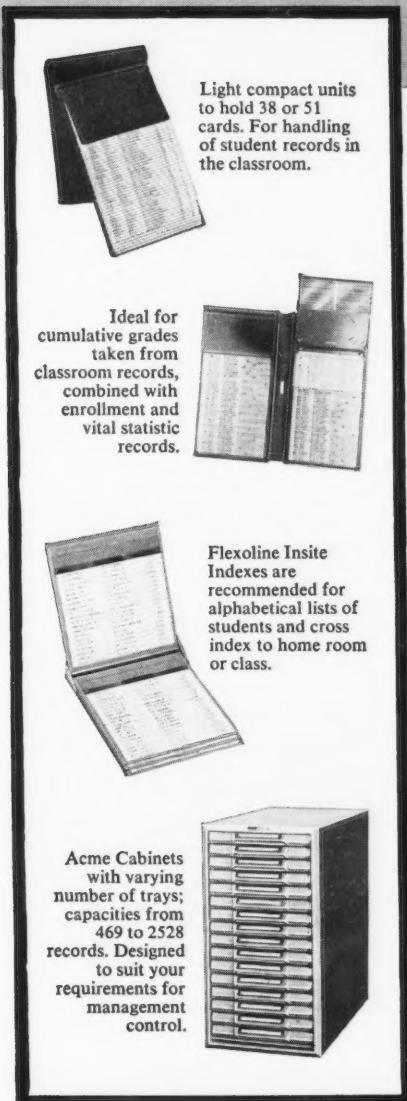
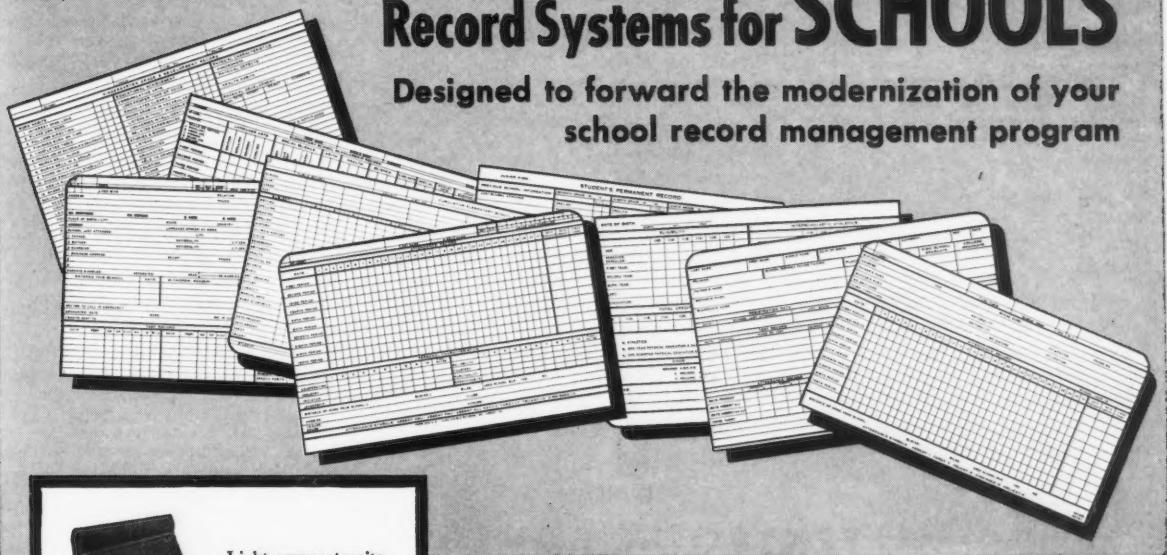
Complete Guidance for Catholic High Schools, a counseling text, has met with such success that it is now being used in a Lutheran high school in Wisconsin. The series, sponsored by Archbishop John J. Mitty, San Francisco, Calif., and published by The Bruce Publishing Co., Milwaukee, Wis., was written by a group of 45 Catholic high school teachers and administrators. The series have gone into nearly every state in the Union, as well as England, Canada, and Australia.

(Continued on page 70)

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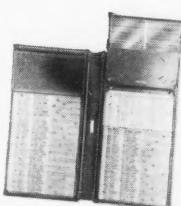
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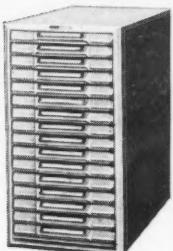
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Catholic Education News

(Continued from page 68)

RELIGIOUS ORDERS

Five Years of Training

The Sisters of St. Joseph of Carondelet have begun a new five-year training program for themselves, including the juniorate recommended by the international Sister Formation Conference.

Candidates will spend six months as postulants and two years as novices, the second year to be devoted to professional and liberal arts. After novitiate and temporary vows, the candidates will spend three years in the junior-

ate, after which they will take perpetual vows.

Candidates of the five U. S. provinces will study at four colleges: St. Catherine's, St. Paul, Minn.; St. Rose's College, Albany, N. Y.; Mt. St. Mary College, Los Angeles, Calif.; and Fontbonne College, St. Louis, Mo.

New Convent Will Aid Needy

The Little Sisters of the Assumption will establish their first southern convent at Charlotte, N. C., soon. This order of Sisters gives aid and works in the homes of the poor and needy who cannot afford to pay for help. The Sisters will work in close co-operation with the Catholic Bureau of Charities. The Sisters will live with the Sisters of Mercy at Mercy Hospital, Charlotte, while their convent is being prepared for occupancy.

New Convent of St. Joseph in Japan

The Sisters of St. Joseph plan to open a new foundation in Waifu, Japan, this year. Three nuns will open a convent and kindergarten, it has been announced from the mother house at Wichita, Kans. The Sisters of St. Joseph have two other foundations in Japan with six American Sisters working there, in addition to 10 Japanese Sisters who have joined the community.

Business Courses for Religious

A new program of courses leading to a master's degree in business administration and specifically designed for members of religious communities will be inaugurated by the college of commerce of the University of Notre Dame at this year's summer session, June 20 to August 5.

PUBLIC SCHOOL RELATIONS

Released Time in the Philippines

"It is impossible to conceive of education or character training without religion," said Benigno Aldana, director of public schools in the Philippines. Mr. Aldana made his statement at a recent meeting of the Catholic Schools Association in Binmaley, P. I. Mr. Aldana, who said he gives the law its fullest interpretation, stated that it was his policy in the Filipino public school system to implement the law which provides for teaching religion in the public schools. In the majority of Filipino towns, the pastor employs the students of the Catholic school to teach religion in the public schools on a released time basis. Public school authorities, generally speaking, are co-operative.

Governor Defends Textbook Law

Governor Robert D. Holmes of Oregon, has denied that the provision for free textbooks to parochial schools violates the separation of Church and State. To deprive pupils in these schools of textbooks would discriminate against them, he said. Oregon state law allows textbook use and free bus transportation for children of parochial, private, and public schools. The governor, who last year signed the bus transportation measure, stated that the opponents of the measures had a "bigoted viewpoint" and that their opposition was "based on religious prejudice."

School Board Pays Tuition for Catholic Pupils

The town school board of South Burlington, Vt., denied a taxpayers' plea that it stop using tax money to pay the tuition of students in parochial high schools. A Vermont statute requires towns which do not have public high schools to pay tuition to a school of the parents' choice.

Released Time for Four Million

Each week in the United States, an estimated four million children of all faiths are released to attend weekday religious education classes. This was stated by Mrs. Alice L. Goddard of New York, a Protestant official who spoke, recently, at a meeting sponsored by the Minnesota, Minneapolis, and St. Paul Councils of Churches. Mrs. Goddard, refers to "released time" as "shared time" as this implies that it's part of the child's work week. In regard to the current criticism that religious education should be given during the church's time, Mrs. Goddard asks, "What is the church's time? Is it only an hour on Sunday morning? If it is believed that religion is part of the child, then we come back to shared time — part of the work week."

(Concluded on page 72)

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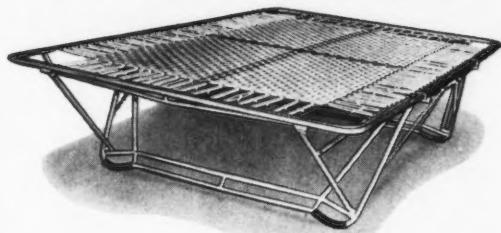
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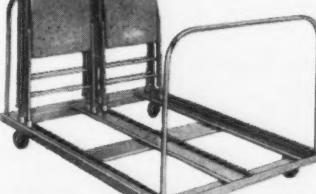
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Catholic Education News

Educators See Need for Religion

State colleges have "the right as well as the responsibility" to teach students about "man's relationship to God," according to Dr. Arthur Sutherland of the law school of Harvard University. He also said that "no college professor in any state has ever been prosecuted before the Supreme Court for promoting scholarly investigation of religion in his classes." Speaking at a three day conference of California junior colleges, he continued that, unlike the public schools, colleges are free to bring religion into the classrooms. That is because children are required by law

to attend school and the law protects them from "forced feeding of religious truths." However, in the eyes of the law, the college situation is quite different, as the student attends "because he chooses." Merlin Eisenbise, director of Citrus Junior College, Calif., characterized many college students as "Intellectually brilliant but spiritually pagan."

Atheist Barred From Teaching

A district court upheld the right of the University of Miami and the Dade County School Board, Miami, Fla., to deny a self-professed atheist the opportunity to intern for a teaching position in the county's school system. The decision declared that the university had a duty to safeguard its young, impressionable minds from new teachers "having attitudes or fanatical ideas such as atheism."

COLLEGES & UNIVERSITIES

Advanced Standing Offered

Spring Hill College, Mobile, Ala., a 128-year-old school in charge of the Jesuits, now offers advanced placement to students who have done some work on the college level while in high school and passed examinations to prove their competency.

Speakers at Gonzaga University

The summer sessions at Gonzaga University, Spokane, Wash., will feature two prominent English lecturers. Archbishop Thomas D. Roberts, former Bishop of Bombay, India, and Christopher Dawson, one of the world's foremost historians, philosophers, and sociologists, will present their lectures from June 16 through July 25.

Georgetown Lists Two Summer Schools

Six divisions of Georgetown University will participate in offering courses at the university's summer school this year. The six participants are the college of arts and sciences, the graduate school, the schools of nursing, foreign service, and business administration, and the institute of languages and linguistics. The two summer sessions will be held from June 16 to July 24, and from July 28 to September 5. Degree credits will be offered to qualified adults.

St. Ambrose Work Program

College students who are majoring in science and engineering will be able to combine their studies and their summer work, according to a new program worked out between St. Ambrose College, Davenport, Iowa, and several business firms in the college area. Under the program the firms will provide summer jobs for the students in their specific fields of study. The college will offer weekly seminar and lecture sessions on problems of industrial management, as a complement to the on-the-job training.

Colleges Assume Independent Status

Three Catholic women's institutions, which have been corporate colleges of St. Louis University, St. Louis, Mo., for more than a quarter of a century, have become completely independent. The three are Fontbonne College, Clayton, Mo.; Webster College, Webster Groves, Mo.; and Maryville College, St. Louis, Mo. The former incorporation of the colleges with St. Louis University gave them access to the university's library and faculty, and enabled their students to receive their degrees through the university. The independent status now marks their growth in faculty, facilities, and curriculum.

Chair of Catholic Studies at Harvard

Harvard University, Cambridge, Mass., is planning to install a chair of Catholic studies in its divinity school, according to the *Crimson*, the university newspaper. Boston archdiocesan officials disclosed that the plan is being considered but that details have not been completed.

ENROLLMENTS

Archdiocese of Arkansas

Enrollments in the Catholic elementary and high schools of Arkansas have increased 5.7 per cent for the 1957-58 school year. Total registrations for the present school term are 9900 as compared with totals of 9364 in 1956-57 and 8811 for the 1955-56 academic year.

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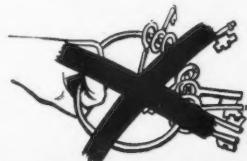
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New Books

(Continued from page 16)

The Rosary for World Peace

Paper, 32 pages, 25 cents. Catholic Art Services, Inc., Minneapolis, Minn.

Meanings of the Mysteries of the Rosary with application to world peace are explained in this book. The text is taken mostly from the New Testament and is more refreshingly informative than any recent formal book on the subject.

Readings in the History of Western Civilization

By Thomas P. Neill, Ph.D. Paper, 405 pp., \$2.25. Newman Press, Westminster, Md.

This book has been planned to supplement college courses in history. The work represents not only a fine insight into the history of the European countries, but includes the best of the Catholic writings available. It is to be hoped that a second volume will bring the writings to the middle of the present century.

Growth in Arithmetic

By John R. Clark, Charlotte W. Junge, and Caroline Hatton Clark. One by One. Paper, 130 pp. (teacher's ed. 138 pp.) Two by Two. Paper, 146 pp. (teacher's ed. 154 pp.) Each 92 cents. World Book Co., Yonkers, N. Y.

This set of arithmetic workbooks is certainly a change from the old black and white books of former days. A child will associate the colorful illustrations of these new books with articles he knows. A minimum of words and a maximum of interest changes arithmetic from a chore to fun.

Queen of the Universe

Edited by Brother Stanley G. Mathews, S.M. Cloth, 271 pp., \$4. Grail Publications, St. Meinrad, Ind., 1957.

Since the Assumption and Queenship of the Blessed Virgin Mary, man has tried to set into words that which he felt in his heart for her. Here is a fulfillment toward this. It includes papal pronouncements, theological research, and popular treatment of these two glories of Mary. There are so many eminent authors' works here, including several offerings of Pope Pius XII, that this book will be read many times with enjoyment.

The Man Has Wings

By Francis Thompson, edited by Rev. Terence L. Connolly, S.J. Cloth, 133 pp., \$3.50. Doubleday & Co., Inc., New York 22, N. Y.

Here is a collection of 74 poems and two playlets. The playlets, *Napoleon Judges* and *Man Proposes, But Woman Disposes*, are short and each has an unexpected turn of events. The poems include both religious and secular themes and are listed in seven sections, which are: A Poetic Sequence, Love Verses, Sonnets, Choric Song of Fauns, A Miscellany, Light Verses, and Poet and Poetry. Father Connolly is probably the foremost living authority on the works of Francis Thompson; this is his fourth book on the poet.

Improving the Arithmetic Program

By Leo J. Bruecker. Paper, 120 pp., \$1.25. Appleton-Century-Crofts, Inc., New York 1, N. Y.

The author points out that educational
(Continued on page 75)

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New Books

(Continued from page 74)

leadership regards a program for improving arithmetic instruction as a co-operative undertaking. This monograph offers practical procedures for evaluating and improving five aspects of the program. A check list is provided for evaluating the program and a guide is used for studying the subject.

Catholic Life Annual for 1958

Edited by Eugene P. Willging. Cloth, 96 pp., \$2.95. The Bruce Publishing Co., Milwaukee 1, Wis.

The Annual for 1958 is beautifully illustrated and contains two parts: "Our Christian Heritage" and "Our Christmas Heritage." This work interrelates Christian heritage with various developments in the history of the United States. The book contains works by many authors and will be read again and again.

The Problem Boy

By Ben Solomon. Paper, 102 pp., \$1.50. Oceana Publishing Co., New York 3, N. Y.

The problem boy is a victim not a culprit. This booklet offers clear definitions of the problem classes and honest evaluations for the elimination of juvenile delinquency.

Jesus y Yo

By Rev. Aloysius J. Heeg, S.J. Paper, 105 pp., 25 cents each, with appropriate price reductions for lots up to 10,000. The Queen's Work, St. Louis 18, Mo.

The Spanish edition of *Jesus and I*, and is identical in format and content with the English edition. This book presents four lessons for the beginner; stories, containing the doctrine and prayer, an illustrative picture, and questions in simple form for test and review. It also incorporates the latest regulations regarding the Eucharistic fast.

Follow Christ

Paper, 138 pp., 75 cents. Grail Publications, St. Meinrad, Ind.

This is a magazine for all boys and girls at the vocational crossroads of life. After reading the first word the eyes just automatically follow through to the end of the magazine. This guidebook to a career is for all, not only those looking toward a vocation, including those who wish just a brief idea of the purpose and importance of each order that is included. There are 30 articles of knowledge for the boys and 24 interesting ideas for the girls.

The Secret Key

By B. Anthony. Paper, 32 pp., 10 cents. The Paulist Press, New York 19, N. Y.

Questions that every young man should ask himself when choosing his life career are posed and discussed at length in this vocations pamphlet for teen-agers.

Fairest Star of All

By Francis Nugent. Cloth, 59 pp., \$1.25. St. Anthony Guild Press, Paterson, N. J.

This anthology of 226 quotations reflects beautiful thoughts of the most important writers on our Lady and her place in the life of the Church and of the faithful.

Too Young?

By the Seraphic Society. Paper, 24 pp., 15 cents. St. Anthony Guild Press, Paterson, N. J.

A vocations pamphlet for parents which encourages entering the seminary from grammar school.

(Concluded on page 76)



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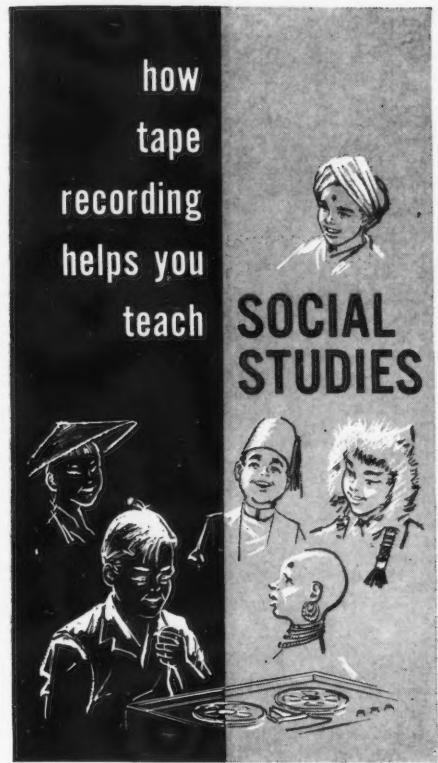
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- Record the reports of several prominent newscasters and play them back to the class, to show how different reports on the same subject can be subtly "slanted" without altering the facts.
- Have students write and record a travelog to accompany pictures of a class field trip.
- As a new political tool, "paid" political announcements make good study material. Record a series of these from radio or TV for classroom playback and discussion.
- Have class members record their greetings and comments for exchange with a social studies class in a foreign country. Hearing the foreign students' voices will add a liveness and interest far beyond that of the written word.
- By recording state and local meetings of political, pressure and interest groups, your students can learn about both subject matter and meeting procedure.
- Have the class prepare a documentary tape on your community, telling about its history, industries and culture. The early history can be gathered by asking the still-living pioneers to relate their experiences to the recorder. This tape can be exchanged for a similar one from students in another town.

The sound quality of a tape recording can be no better than the quality of the tape on which it is recorded. Educators' critical requirements for fidelity of reproduction and consistent quality are easily met by any of the eight types of Audiotape. This complete line of professional quality recording tape offers the right recording time and the right tape cost for any application. But, regardless of type, there's only one Audiotape quality—the finest that can be produced. For information on what type of tape is best for your recording job, write Dept. EC, Audio Devices.

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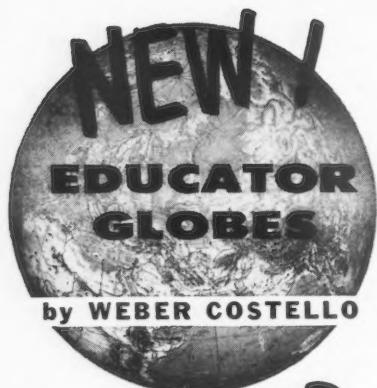
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NEW SUPPLIES AND EQUIPMENT

CLOSED CIRCUIT TV CAMERA

A new television camera chain can be used either as the foundation for a closed circuit TV unit, or as an addition to a system already in operation. It is manufactured at a



Classroom TV

new low price by RCA, New York 20, N.Y. The camera chain, ITV-201, has a compact, portable vidican-type TV camera; a separate, self-contained central unit; and a viewing monitor. A major advantage of the ITV-201 is that it can operate two or more camera chains in a network by using a single synchronizing generator. The TV camera weighs only eight pounds and measures 5½ by 6½ by 10½ inches. TV monitors are available in screen sizes of from 12 to 27 inches.

(For Further Details Circle Index Code 0105)

RADIO RECEIVER

A fixed-tuned, five channel radio receiver for use in school and institution sound systems as a program source, has been introduced by Kaar Engineering Corp., Palo Alto, Calif. The receiver may be pre-tuned to five different AM broadcasting stations selected by a knob on the front panel. Since the conventional tuning dial has been eliminated, improper tuning is avoided. The receiver is designed for 24-hour operation and is available in a hammer-tone-steel cabinet or for mounting in a standard telephone relay rack. The receiver is equipped with an electronic alarm circuit which turns on a lamp on the front panel in the event the incoming radio signal or the receiver itself fails. The built-in loudspeaker may be kept silent or turned on while the receiver is in use.

(For Further Details Circle Index Code 0106)

(Continued on page 79)

CORRESPONDING CODE INDEX NUMBERS TO BE ENCIRCLED CAN BE FOUND ON THE CARDS IN THE READER'S SERVICE SECTION

fund raising that's fun!

Your school, or any group within it, can raise \$300 to \$2,500 in 15 days or less selling famous Mason 10c Candy Bars

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- Famous "MASON" Brand

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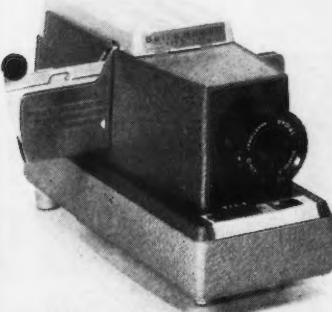
Mason Candies, Inc., Mineola, L.I., N.Y.

New Supplies

(Continued from page 78)

LOW COST SLIDE PROJECTOR

A low cost slide projector, available from Bell & Howell dealers, provides full area coverage for Superslides as well as the 2 by 2 and Bantam slides. The projector, Model 707, has a low silhouette design made possible by



35mm Slide Projector

using a "short" projection lamp. A spring locking clip allows quick interchange of the manual slide changer with accessory seismic and electric changers. The projector has a 5 inch f/4 coated lens and is constructed of die-cast aluminum with a fawn and brown finish. Other features are its extreme compactness and blower-cooled 300-watt illumination.

(For Further Details Circle Index Code 0107)

NEW COLOR FILM

A new kind of indoor color film, called Tungsten Type Super Anscochrome, has been announced by Ansco, Binghamton, N. Y. According to the manufacturer, this film is ten times faster than regular color films and has an official exposure index of 100 with normal processing. The film is so sensitive that an ordinary kitchen match produces enough light to permit satisfactory picture taking. The film is balanced for 3200K illumination, however, good results are possible with any type of visible illumination.

(For Further Details Circle Index Code 0108)

HI-FI AND TAPE RECORDER

The School Master Hi-Fi, a 4-speed record player, and the Classic 800, a tape recorder, have been added to the audio-visual line produced by the Society for Visual Education, Inc., Chicago, 14, Ill. The units, each covered in a durable two-tone gray DuPont Fabricord, were designed as companion pieces expressly for classroom use. The record player features a turnover cartridge with 2 sapphire jewel tipped needles; capacity to play all size records, including 12 inch, with the lid closed; 2 speakers matched to cabinet resonance; and weighs only 12 pounds. Features of the tape recorder include remote control operation, with accessories; input and output receptacles for recording from radio, TV, and other conveniences.

(For Further Details Circle Index Code 0109)

(Continued on page 80)

CORRESPONDING CODE INDEX NUMBERS TO BE ENCIRCLED CAN BE FOUND ON THE CARDS IN THE READER'S SERVICE SECTION



Why she'll learn a better hand with an ESTERBROOK pen

A child is fortunate to have a teacher who encourages good penmanship. This is a skill which carries lifetime value.

For years, most teachers have been recommending Esterbrook as the ideal pen for their students. Their reasons are clear:

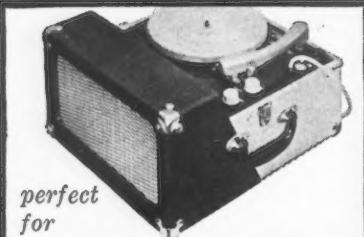
- An Esterbrook is a precision-made, quality writing instrument. It is made to feel comfortable to young hands. It starts writing instantly . . . doesn't flood out or leak.
- Only Esterbrook offers a choice of 32 precision points. There's a point to suit every writing need.
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New Supplies

(Continued from page 79)

HIGH FIDELITY TAPE RECORDER

The new Model KN-4010 high fidelity tape recorder, by Allied Radio Corp., Chicago 80, Ill., is push button operated. The two-speed unit is housed in a portable carrying case and includes a built-in 8-watt push-pull amplifier, two built-in speakers, and a "roving" speaker for more sound coverage in large rooms. The



Push Button Recorder

slow speed, 3 3/4 in. per second, will provide up to 3 hours of recording on a single 7-inch (1800 ft.) tape. The push-button keyboard allows selection of record, playback, rewind, fast-forward, or stop, all at the touch of a finger. Other features include a new preamplifier, said to reduce hum and noise to a minimum, a digital index which permits the operator to "pinpoint" any specific portion of a tape, and an automatic shutoff.

(For Further Details Circle Index Code 0110)

MOTION PICTURE PROJECTOR

A 16mm. motion picture projector with a built-in screen has been manufactured by Triangle Projectors, Inc., Skokie, Ill. The new unit is applicable for both front and rear projection. During rear projection, an 8 inch removable speaker emits sound from behind the screen. It can be placed where desired during front projection. Features of the projector are a 750 watt lamp, a 1000 watt capacity, and accommodation of 2000 ft. reels. Additional optional equipment is also available.

(For Further Details Circle Index Code 0111)

LOW-COST PHONOGRAPH

A new low-priced classroom phonograph has been manufactured by the Califone Corp., Hollywood 38, Calif. Called the New Yorker Model 4J-8, it is geared to the hard usage of daily school service, yet has a smart professional appearance. A wide range amplifier and a 7-inch extended range speaker assure tone quality which will meet even the most exacting school's standards. Other features of the New Yorker are: four speed turntable, pop-up 45 center, dual needle ceramic cartridge, identification handle, and a metal reinforced carrying case.

(For Further Details Circle Index Code 0112)

(Continued on page 81)

CORRESPONDING CODE INDEX NUMBERS TO BE ENCIRCLED CAN BE FOUND ON THE CARDS IN THE READER'S SERVICE SECTION



FOLK DANCE RECORDS

- #725 (How D'Ye Do My Partner, A Hunting We Will Go, Chimes of Dunkirk, Jump Jim Crow.)
- #726 (Danish Dance of Greeting, I See You, Gustaf's Skoal, Bean Porridge Hot.)
- #727 (Jolly Is The Miller, Carousel, The Muffin Man.)
- #750 (Seven Steps, Shoemaker's Dance, Children's Polka, Klappdans.)

The music has a definite and easy-to-follow beat. Dances are of desired length for grade level. Detailed instructions for dances printed on record sleeve. Regular price \$1.59 each.

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MARSH CO., 97 MARSH BLDG.
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F-43

New Supplies

(Continued from page 80)

HEAVY-DUTY 16MM. PROJECTOR

The newest 16mm. projector, Model 25B, from the Eastman Kodak Co., Rochester, N. Y., is a heavy-duty model that offers 20 per cent more illumination and may be adapted for magnetic as well as optical sound. Greater shutter-light transmission gives a professional theater-quality brightness on screens 25 to 35 ft. wide, according to the manufacturer. The newly developed, Eastman optical-magnetic pre-amplifier is standard equipment on this model. The Eastman magnetic sound playback kit is an optional accessory that converts the projector for interchangeable or mixed handing of either magnetic or optical sound tracks. Other features of the model are: Ektar projection lens, arc or tungsten lighting, a microphone or phonograph input, and the Altex-Lasing speaker.

(For Further Details Circle Index Code 0113)

NEW TRAMPOLINE MODELS

Game-Time, Inc., Litchfield, Mich., now offers a complete new line of trampolines which, according to the company, meet both A.A.U. and intercollegiate specifications. The six new models feature three-way fold for easy transportation and storage, welded tubular steel frames with dual side and end



Rigid and Durable

rails, hanger bar suspension hookup, and triple bridged leg sections for rigidity and durability. Bed sizes of the new line are 7 ft. by 14 ft., 6 ft. by 12 ft., 5 ft. by 10 ft., 4 ft. by 8 ft., and 3 ft. by 6 ft. The larger sizes are available with either canvas or nylon bed and steel springs or rubber canvas. Also added to the line are two diving trampolines, the Hi-Boy, which has an 18-in. by 18-in. nylon bed and the Lo-Boy with a 36-in. by 36-in. frame and a 14-in. by 14-in. nylon bed.

(For Further Details Circle Index Code 0114)

SPRAY ENAMEL

A new push-button can containing high quality gray enamel has been produced by Delta Power Tool Division, Pittsburgh 8, Pa. The paint is blended to match the finish of all Delta and Walker-Turner industrial tools. Touch-up jobs may be done to cover all unsightly marks and to prevent rust on exposed surfaces. The 12 ounce container retails for a nominal sum.

(For Further Details Circle Index Code 0115)

(Concluded on page 82)

CORRESPONDING CODE INDEX NUMBERS TO BE ENCIRCLED CAN BE FOUND ON THE CARDS IN THE READER'S SERVICE SECTION



Counting lunch room receipts, Mass offerings, and seat collections by hand is tedious, time-consuming and inaccurate. The KLOPP counts as many coins in three minutes as one of your people can count in an hour and does it with 100% accuracy. It also wraps coins for deposit. Used in schools everywhere!



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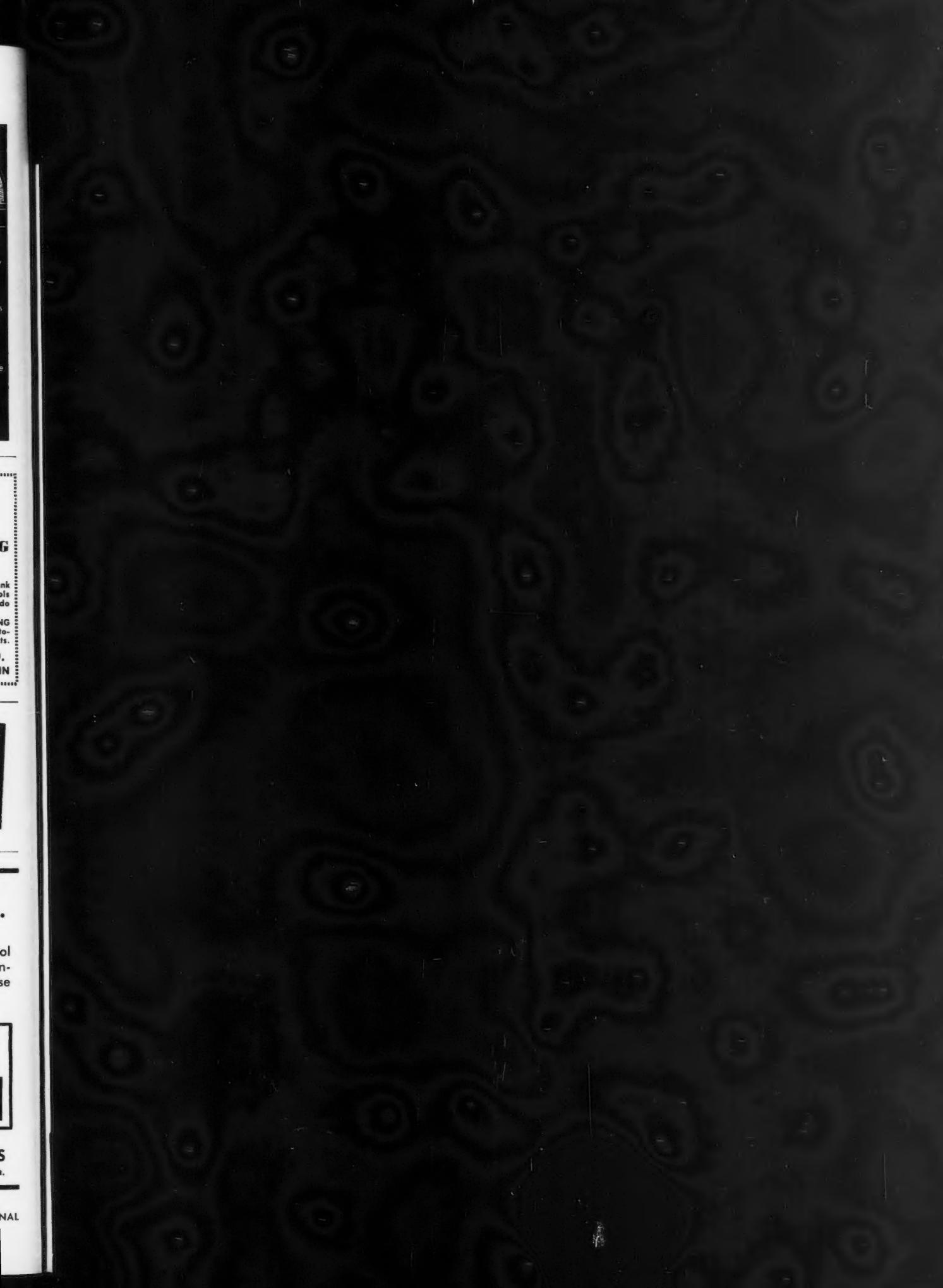
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